

THE  
EGYPT OF THE PAST.

BY

ERASMUS WILSON, F.R.S.,  
AUTHOR OF "CLEOPATRA'S NEEDLE, WITH BRIEF NOTES ON  
EGYPT AND EGYPTIAN OBELISKS."

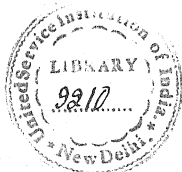
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## PREFACE.

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A THIRST after knowledge is perhaps one of the most potent instincts of human nature ; and a desire for information as to the Past has prevailed in the most remote traditions of our race. The earliest traditions of the Egyptians relate to their belief in something which had gone before. They believed in a divine nature ; they considered themselves to be descended from the gods, and their forefathers to have been the people of the sun-god Horus, when he had his dwelling on the earth. If we follow them in their onward journey, first by the aid of tradition, and subsequently by the evidence of the monuments which they have left behind them, we have presented to our minds a succession of things and events, all of which are the *first* of their kind. These are :—the first house, the first city, the first pyramid, the first temple, the first obelisk, and so on. All these are the beginnings of development, and the steps by which we are enabled to contemplate the first ideas of the people and their subsequent expansion and growth. Now, it is to take note of the progressive advancement of this ancient people that these pages have been written ; and they have been

cast in a popular form, that the information may spread the more widely amongst those who are ready and willing to read.

We are struck with admiration when we contemplate the very early period at which the works of this ancient people come before us with proofs of indubitable truthfulness engraven on the time-enduring stone. Egyptologists very modestly throw the date of undoubted proof no further back than the Pyramids of Gizeh of the Fourth Dynasty, about 3,000 years before the Christian era. But the still greater age of the Stepped Pyramid of Sakkarah, which is attributed to one of the Pharaohs of the First Dynasty, has not yet been disproved; and that would carry us back nearly a thousand years earlier than the above date. Then there is that very remarkable and interesting Egyptian monument, one of the oldest in the world, preserved in the Ashmolean Library at Oxford, bearing on its face the escutcheon of Senta, a Pharaoh of the Second Dynasty. Again, we have the Pyramid of Seneferu and those admirable statues of Ra-hotep and Nefert, found in the ancient tombs of Meidoom, of the Third Dynasty. The tombs of the Fourth Dynasty leave nothing wanting in proof of the identity of the Pharaohs and their nobles of that early age; and the latest explorations of Mariette, together with the still later explorations of Maspero, have brought to light the pyramids of several Pharaohs of the Fifth and Sixth

Dynasties. These are, indeed, such very ancient memories (some of them antecedent to the Great Pyramids) that we need not concern ourselves very particularly with figures and dates about which Egyptologists themselves are not entirely agreed.

The great river of Egypt, the Nile, which first brought down the soil of Central Africa, and in course of time filled up that arm of the sea which as dry land we now call Egypt, and which by continuous accumulation drove the sea back into the Mediterranean Basin, while it has ever been the creative and fertilizing power of Egypt, has likewise been the insatiable devourer of its history. The cities of the Delta, their monuments and their records, have, for the most part, been swallowed up and destroyed. How much knowledge may have been lost to modern times by the annual inundation of the Nile it is now too late to calculate. Those temples founded on the rock and on the higher grounds have alone survived; and above all, the tombs excavated and built in the limestone range beyond the reach of the inundation and on those broad mountain ledges which would seem to have been the complement, if not, indeed, the cause of the pyramids.

The great mass of our information relating to Ancient Egypt has been obtained from tombs excavated and built in the solid rock; hence a large proportion of the literature of Egypt necessarily exhibits a sepulchral character, and

reproduces perpetually certain chapters of that most ancient of all literary productions, "The Ritual" or "The Book of the Dead." In these tombs, the many gods, the mythology, the perversion of natural religion, the manufacture of creeds, found abundant fruition ; and unless this be borne in mind we might be led to form a false appreciation of the popular mode of thought of the day.

Egyptian history offers many attractions to the general public ; for it is not only the history of one of the first peoples who ever inhabited the earth, but it is intimately associated with Bible heroes and with the Bible narrative. At an early period of Egyptian history, in the time of the Shepherd Kings, Abraham paid that visit to Egypt which has been so strikingly told in the twelfth chapter of Genesis. Joseph also was brought into Egypt and rose to fame in the time of these Shepherd Kings. The Exodus of the Israelites took place at a comparatively recent date, some centuries later than the time when the Egyptian Obelisk which now ennobles the Thames Embankment was set up by Thothmes III, in front of the Temple of the Sun, at Heliopolis.

But it is not the general public alone which takes interest in the revelations of Egypt. Few studies have proved more attractive to men of learning and science ; and a long list of distinguished men of almost every country of Europe have made themselves renowned as enthusiastic students of

Egyptian lore. These eminent men, to whose names we now offer our humble tribute of respect, have been our instructors ; and from the rich stores collected by them, we have drawn the material which forms the text of the present volume. Let us place in the front rank of those to whom we are most indebted, the names of Brugsch, of Lepsius, of De Rougé, of Mariette, of Chabas, of Lieblein, of Birch, of Maspero, of Naville, and of Le Page Renouf. From the works of these and others, in no small number, was gathered the honey which we have now humbly attempted to store for those who may take an interest in the pursuit of this most attractive study.

In illustrating the pages of this volume we have availed ourselves of the talent of Mr. Andrew MacCallum, to whom we are indebted for the four original drawings which have been reproduced in chromo-lithography by the well-known firm of Hanhart and Son. The Editor of the "*Graphic*," the most richly illustrated paper of the day, has permitted us, with the consent of the Author of "*A Thousand Miles up the Nile*," to publish an original pen and ink sketch by Miss Amelia B. Edwards, representing the landscape scenery of the cradle of Egyptian Monarchy. Our dear and respected and much-valued friend, Samuel Sharpe,\* has, with the utmost generosity, given us the use of

\* As we hurried onwards, in the hope of presenting an early copy of this book to our beloved friend, Death, the inevitable, interposed, and

thirteen wood-blocks, drawn by our late accomplished friend, Joseph Bonomi. The wood engravings, some of which are marvels of excellence (for example, the architrave of the tomb of the prophet of Senta\* of the Ashmolean Library), are by that able engraver, Mr. George Pearson. Several of the wood engravings have been copied from the beautiful series of photographs by Mansell; and the graceful portrait of Cleopatra's Needle on the Thames Embankment, is the tasteful conception of Mr. Frederick York.

It is at all times difficult for an author to do strict justice to those from whom he has derived instruction and assistance; but we will endeavour to sum up our obligations very briefly by saying, that we claim nothing of all herein contained, as our own, but that we are deeply grateful to those of our predecessors who have dedicated their labours to public use.

Nevertheless, Egypt has not yet said her last word; for even while these concluding pages are passing through the press, a discovery, of which we cannot at present estimate the possible importance, has been made in Upper Egypt. Twenty-nine mummies, together with an immense

SAMUEL SHARPE, a devoted student of Egyptology; still pursuing his researches and surrounded with his favourite books, sunk composedly and placidly into his last sleep, at the ripe age of 82.

\* We are indebted for the excellent photograph of this venerable monument, by Messrs. Henry Taunt of Oxford, to our friend Mr. Robert Younger, a zealous and promising student of Balliol.

sepulchral treasure of vases, statuettes, jewels, amulets, papyri, etc., have been found in a subterraneous excavation in the Western Mountain opposite Thebes. Of these mummies seven are kings, nine are queens and princesses, and five, personages of distinction. Chief among these long-buried royalties are Aahmes I, Amenhotep I, and Thothmes II, of the XVIIIth Dynasty; Seti I, of the XIXth Dynasty; Rameses XII,\* of the XXth Dynasty; Queen Notemit, wife of Her-Hor, the first Priest-King; Pinotem I; Pinotem II; and Queen Makera, of the XXIst Dynasty. The mummy case of Thothmes III has also been found, but it is doubtful whether the mummy therein contained be indeed the body of the great warrior whose name it bears.

Should this little book achieve the honour of a second edition, the Author may by that time have new facts to relate of some of these royal personages, whose papyri have yet to be unrolled and translated. In the meantime he hopes that Britain will take a deeper interest than she has hitherto shown in the investigations now taking place in Egypt. France and Germany have always had active and zealous labourers in the field, and the scientific character of England demands that she also should be worthily

\* This is the mummy which was supposed at first sight to be that of Rameses II; but Professor Maspero ascribes it, for orthographic and other reasons, to Rameses XII.



represented. It were vain, perhaps, to hope that an Archæological Commission, like the Egyptian Commission of France, Germany, and Italy, will ever be dispatched by the Government of this Country to report upon and explore the treasures of the Nile Valley ; but it is earnestly to be desired that private enterprise should do something in this direction towards vindicating our rational claim to a place among the Scholars and Archæologists of Europe.

Perhaps the Author may be expected to say a word in reference to Cleopatra's Needle, which he is willing to regard as an enduring illustration of the greatness and magnificence of the Egypt of the Past. Accident threw in his way the opportunity of securing for his Country this most interesting relic, and he would have deemed himself culpable had he failed to embrace it. That the monument is appreciated by his fellow citizens is shown by the costly decorations which the Metropolitan Board of Works are about to contribute to its adornment ; although, to the eye of the Author of these pages, it will never be more beautiful than in its present rugged simplicity.

LONDON, *September*, 1881.

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**TWENTY-FIFTH DYNASTY;** Ethiopian. Growth of power in Ethiopia; Thebes is in possession of the Ethiopians; Piankhi, King of the Ethiopians, resents the pretensions of Tefnekht; invades Middle and Lower Egypt; defeats Nimrod at Hermopolis; enters On without opposition and performs a great religious ceremony; occupies Memphis and subdues Tefnekht; returns a conqueror to Thebes.

Nut Meramen, successor of Piankhi, dreams a dream; and obtains possession of all Egypt.

Tirhakah, a distinguished warrior, espouses the cause of Hezekiah against the Assyrians; Esar-haddon the Assyrian invades Egypt and divides it into twenty departments; Tirhakah drives out the petty kings and rulers appointed by Esar-haddon; Esar-haddon dies and is succeeded by Assurbanipal; the latter invades Egypt and Tirhakah retreats to Thebes; Assurbanipal besieges Thebes and Tirhakah takes refuge at Napata, in Ethiopia; Nekau, son of Tefnekht, confederates with the Kings of Lower Egypt in favour of Tirhakah; the confederacy is discovered and Nekau is sent in chains to Nineveh; Tirhakah again descends into Egypt; Nekau is restored to authority in the interests of the Assyrians; Assurbanipal recovers the whole of Egypt; Tirhakah dies and is succeeded by Rutamen.

Rutamen resents the assumption by Assurbanipal of the title of King of Upper and Lower Egypt and Nubia; makes a descent on Egypt to recover the entire kingdom; Assurbanipal leads his army against Thebes; besieges and takes the city; destroys its palaces and

monuments ; and carries away much spoil ; accomplishes the sack and destruction of Thebes, and closes the Ethiopian dynasty  
pages 403-416.

#### TWENTY-SIXTH DYNASTY ; Sais and Memphis.

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Nekau, son of Psemthek, succeeds his father ; takes part in a war against the Assyrians ; is opposed by Josiah at Megiddo ; Josiah is wounded and his army defeated : Nekau sets up Jehoiakim on the throne of Judaea ; leads his army against the Babylonians under Nebuchadnezzar ; is beaten at Karkemish, and retreats into Egypt. Nekau organises a fleet which circumnavigates Africa ; resumes the construction of the canal of Seti I at Suez ; buries an Apis bull ; reigns sixteen years ; is entombed at Sais ; his mummy destroyed in recent times, and the scarabæus amulet from the region of the heart preserved.

Psemthek II, son of Nekau II, succeeds his father ; his obelisk at Rome ; short reign of six years.

Apries or Hophra ; is successful in a naval engagement and takes Sidon ; Nebuchadnezzar conquers Jerusalem ; Jeremiah with many followers migrates into Egypt ; Apries is dethroned by Amasis, and strangled in prison ; his reign lasting twenty-five years.

Adames II or Amasis usurps the throne of Apries ; favours the Greeks, to whom he assigns Naucratis ; monolithic shrine at Sais ; Amasis provokes Cambyzes to declare war against Egypt ; dies in the forty-fifth year of his reign.

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THE TWENTY-NINTH DYNASTY, of Mendes, comprises four Pharaohs, the most distinguished being Nephertites and Achoris  
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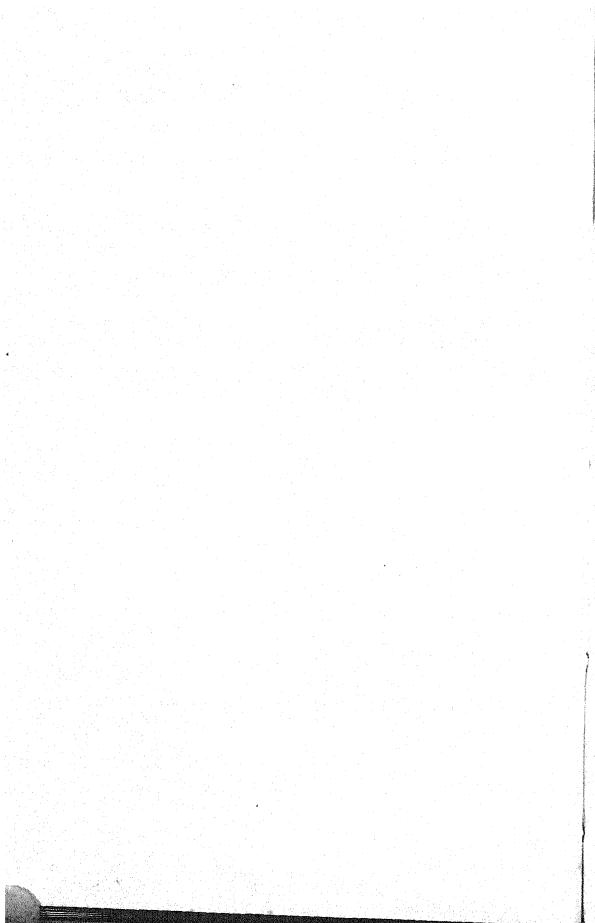
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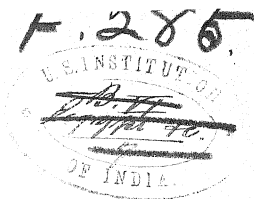
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## CHAPTER I.

### ORIGIN OF THE EGYPTIANS.

THE ancient traditions of Egypt assign to its people a very remote occupation of the country. In Egyptian belief the earliest race of inhabitants were considered as something more than men; they were the prototypes of their mythological gods; after whom followed a race of demi-gods or heroes, and these were succeeded by other heroes termed Manes. By gods, it is to be presumed would be meant the chiefs of the people, men distinguished for the greatness of their power and knowledge; a similar idea attaches to the terms demi-gods and Manes: leaders—wise, pious, just, and brave, endowed with the talent of administration and control, respected and beloved by their tribes and families. Whether they were indigenous to the soil, or whether, originally, they were wanderers who had migrated from some distant country, is a problem which cannot be solved at the present time. There is reason to believe that not only Egypt but the whole Mediterranean coast of Africa was inhabited from the earliest period by a people of the Caucasian family; they were distinct from the negroes, and they were also distinct from the Israelitish races and Arabs.\* Along

\* The ancient population of the whole of the Nile valley as far as Khartoum, and perhaps also along the Blue River, as well as the tribes of the desert to the east of the Nile, and the Abyssinian nations, were



the African coast they were distinguished by different names, but the typical stock would appear to have been the Libu or Libyans, the parents of the existing Berbers ; and it may be presumed that these people originally traversed the Mediterranean Sea from the coast of Europe. The Egyptians themselves entertained the belief that their forefathers came from a far away region in the south and east, which they denominated 'Ta-neter, the holy land or land of the gods. A modern theory supposes them to have been wanderers from Central Asia, to have reached the coast of the Arabian Sea by following the current of the Euphrates River, to have crossed the neck of the Red Sea at Bab-el-Mandeb, and to have landed on the shores of Abyssinia ; thence, in course of time, to find their way into the fertile valley of the Nile. How many generations, how many centuries, how many thousands of years these several epochs of development may have occupied is utterly unknown, but the advanced civilization apparent at the period of the first monarchy leads to the inference that very many generations must have contributed to the result.\*

in former times probably more distinctly separated from the negroes than now, and belonged to the Caucasian race. The Ethiopians of Meroe, the parent state of all Ethiopia according to Herodotus, were a red-brown people, similar to the Egyptians, but darker, as they are at the present day.—*Lepsius' Letters from Egypt, &c.*

\* The traditions of the Egyptians correspond very closely with the Biblical narrative, attributing the dispersion of nations to the revolt of the sinful. The genius of good under the form of Hor-em-Khu, the impersonation of the Sun, is triumphant over his adversaries ; of those who escape destruction, some emigrate to the south and become the people of Kush ; others wander towards the north, these are the Amu ; a third branch stretches away to the west, such are the Tamahu ; whilst a fourth, taking their course to the east, constitute the Shasu. The

The Chinese do not hesitate to designate as the beginning of their own rule on the earth a period of 129,600 years. Manetho assigns to the mythological era of Egypt 24,600 years, and Chabas, a distinguished Egyptologist, who is by no means intemperate in figures, ascribes to the united mythological and monarchical age of Egypt, 10,000 years; 4,000 B.C. being the date of Mena, her first King. A certain document, which was found built up in a brick wall, and which we shall have occasion to notice at a future time, is supposed to afford evidence of being written during the mythological ages, at the time of the Horsesu or followers of Horus. Such a supposition implies that writing, and no doubt sculpture, were known and in use before the period of the monarchy. The document in question is inscribed on goat-skin, and the evidence of Birch goes to show that leather, vellum, and parchment were employed for the purposes of writing during the early dynasties; and that such writings were subsequently transferred to papyrus for their better preservation.

In allusion to the supposed origin of its people from Mizraim, one of the four sons of Ham, Egypt has been denominated Mizraim, or, as embracing the upper and lower country, the two Mizraims. The Bible teaches us that the sons of Ham were "Cush and Mizraim and Phut and Canaan." (Genesis, chap. x). Mizraim had seven sons, of whom four appear to have become the

people of Kush are the negroes; the Tamahu include the white races of the north of Africa, the islands of the Mediterranean, and Europe; the Amu are represented by the nations of Asia, namely: Palestine, Syria, Asia Minor, Chaldea, and Arabia; and the Shasu became the nomads and the Bedouins. These were the four ethnological races of the Egyptians.

occupants of Egypt, their names being Lud, Anam, Pathrus and Naphtu. Lud is synonymous with Rut or Ret, the people of Ra, the name which the Egyptians appropriated to themselves by choice as signifying "men" in the highest sense of the word. The Anam or Ananim were the Anus who gave their name to An or On, Heliopolis. Occupying the land of Goshen, the latter were closely identified with the people of Lower Egypt on the one side, and with the inhabitants of Syria on the other; and their tutelar deity was Pasht or Bast, a daughter of the Sun. Pathrus or the Pathmims represented Upper Egypt; and the Naphturim or people of Naphtu, or Nu-ptah (city of Ptah), the Memphites. Another alliance besides that of the Anu is shown between the Egyptians and their eastern neighbours in their joint worship of Set. Set or Typhon was a deity of Lower Egypt, as well as of the Eastern Asiatics, the Kheta or Hittites; and at the same time was the Sutekh or Baal of the Hyksos or Shepherd Kings. Thus it happens through the god-worship of these ancient people we are enabled to discover a relation between the Egyptians amongst themselves and a relation with neighbouring Asiatic nations, more especially with the Kheta and the Hyksos, both of whom held in reverence and worship the favoured god of Lower Egypt.

Our conception of the earliest family of mankind pictures them to our imagination as unprotected beings, dwelling in bowers and caves. The imperious necessity which drove them from their original home taught them the invention of tents; as men of tents they wandered about for many centuries, and great indeed was the step in civilization which led them to establish a permanent

home by building a house. Standing at the foot of the Libyan Hills, a little north of the twenty-sixth degree of north latitude, gazing forth on a rich and luxuriant plain traversed by the glittering Nile, and bounded at the horizon by the Arabian Mountains, it would not be difficult to appreciate a sufficient motive for relinquishing a wandering life and adopting one of repose and tranquillity. Uprising from the lower grades of a cave-man and a tent-man, man builds himself a house and becomes a house-man. He exchanges the universal for the local and the special, and thereby acquires leisure to devote his mind to administration and to the cultivation of science and art. It is deserving of note that the hieroglyph of "house" and the hieroglyph of Pharaoh, *per* a house, and *per-aa* a great house, are identically the same, and it is thereby made evident that the title of royal ruler has for its signification, the founder of a house. In the Bible we read of Joseph appealing to the "house of Pharaoh," the kingly house, and with an analogous meaning the Sultan of Turkey is addressed even to the present day as the portal of a house, the Sublime Porte.

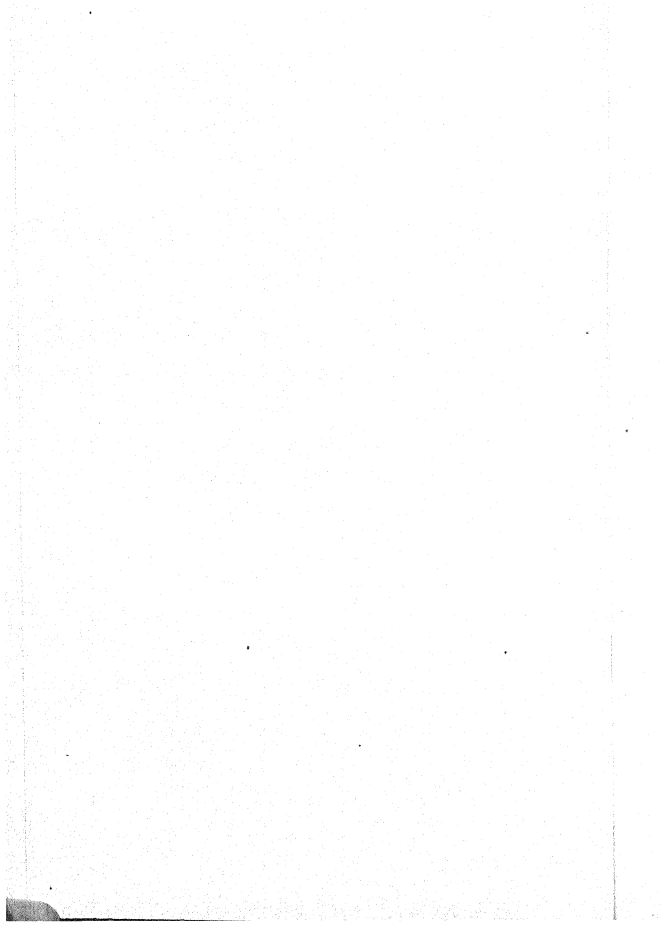
So far as we know at present, the first house built in Egypt was erected at no great distance from the rocky platform, which constitutes the eastern foot of the Libyan range of mountains. There sprung up the city of Theni, since called by the Greeks Thinis, and there the first Pharaoh, Mena, established his government over the hitherto divided tribes. The native city of Mena, and possibly a numerous succession of cities, each built on the ruins of its predecessor, has long since ceased to exist; but a vague belief has survived that an oblong mound, situated on the rocky platform at the foot of the Libyan Hills, as well as a larger

mound lying to the southward of the former, the mound of Ebot or Abydos, may have constituted the sacred or priestly suburb of the ancient patriarchal city; whilst the intervening ground lying between and around the two mounds may have been the ancient necropolis. The mound of Abydos is at present grown over by a modern Arab village, called Arabat-el-Madfouneh, or Arabat the buried; and the recent clearance of a portion of the mound of Abydos has brought into view the celebrated temples of Seti I, and of his son Rameses II, dedicated to the god Osiris.

The explorations by Mariette, however, so barren of evidence of early times, had led him to believe that the veritable Theni might still lie deeply embedded underneath the mounds, on which at present stands the modern town of Girgeh. Girgeh is named after a Coptic convent dedicated to the Christian Saint Girgis or George, our own St. George, the patron saint of the Egyptian Christians. It is situated at a distance of 12 miles from Abydos, 5 miles to the northward, and 331 miles from Cairo, or more than half-way between the latter city and the first cataract at Assouan. Formerly it stood a quarter of a mile distant from the Nile, but now it overhangs that river's stream, which has already undermined a part of its foundation. As it was customary with the Egyptians to construct their tombs, which they regarded as their homes of eternity, in the rocks above the level of the inundating Nile, whilst their dwellings of sun-dried bricks were erected for domestic convenience on the arable land and nearer to the river, it is not improbable that, as suggested by Mariette, Thinis may have been the secular city of Mena; and the rocky platform to the west, the site of the sacred or priestly city. In this way Girgeh might have communi-



NECROPOLIS OF ANCIENT ABYDOS.



cated with the harbour which sheltered the fleet of Mena, and have been the port of embarkation whence he conveyed his people down the river to Memphis.

The early inhabitants of Theni were worshippers of Anhur, whilst across the Nile, where the Arabian mountain Gebel Tookh shows an abrupt face to the river's edge, are numerous rock-cut tombs which are supposed to have belonged to priests and functionaries of the ancient faith. Some future explorations on this spot may bring to light numerous discoveries in relation to Mena and the early pioneers of Egyptian growth, which hitherto are wholly wanting.

Just as Anhur was the tutelar deity of Theni, Osiris was the corresponding deity of Abydos. Anhur is a form of the sun-god representing his rising beams; whilst Osiris is popularly known as the husband of Isis and the victim of his brother Typhon, who in his turn was destroyed by Horus the son of Osiris. In this ancient myth we see pre-figured the story of Cain and Abel, and symbolically the struggle between good and evil, between light and darkness, and the victory of the former over the latter. Typhon may also be taken to represent the embodiment of mephitic influences of every kind, which are dispelled by Horus, the rising sun. Osiris was one of the circle of the gods of the mythology of the ancient Egyptians, and, at his death, became the lord of the under-world, the dread judge of departed souls, whom we see Seti and Rameses in the act of propitiating by their dedication to him of the magnificent temples of Abydos. This act of the Egyptian Pharaohs acquires greater significance when it is remembered that part of the body of Osiris was entombed in the immediate neighbourhood, and that an ancient sanctuary to the god



was founded at Theni, which is thence regarded as "the holy city."\*

Within the low wall of circuit which encloses the mound of Thinis there rises a conical hillock of about 60 feet in height, based on a rock which is supposed to contain the tomb of Osiris. The hillock is called by the Arabs Kom-es-Sultan, the mound of the king, and is composed of brick-built tombs packed together, tier upon tier, as closely as they can be wedged, the central and deeper tombs being the most ancient, and it has been presumed coeval, with the city of Thinis itself. The remainder are the resting places of pious Egyptians who have sought their last abode as near to their future judge Osiris as possible. Mariette very recently drove a cutting into this remarkable mound and secured several valuable additions to the Museum at Boulak, but nothing of earlier date than the sixth dynasty, and the opportunity has not yet been given to repeat the exploration.

In the temples at Abydos were made two discoveries highly important to the history of Egypt; the first, by Bankes, as far back as 1818, in the temple of Rameses II; the other by Mariette in 1865, in the larger temple of Seti I. These are, the celebrated "Tablets of Abydos." The tablet appertaining to Rameses was brought to England, and is at present preserved in the British Museum; the tablet of Seti I still remains on the wall of the original temple; the former is much injured, and is presumed to be a copy of the tablet of Seti; the latter is perfect. Both of them represent

\* When Typhon conquered his brother Osiris he cut the body up into fourteen pieces, one of which was interred by Isis at Theni and others in different parts of Egypt; a leg fell to the lot of Phike and another to that of Avaris, a word which signifies "the place of the leg"; whilst a further portion was buried at Sais.

Seti I with his son Rameses, and Rameses with his father Seti, doing homage to the names of their ancestors, seventy-five in number. At the head of the list stands the royal circle, oblong in shape and commonly called oval or cartouche, of Mena. A more ancient list of royal names, sixty in number, is contained in a small chamber called the "Hall of Ancestors" preserved in the National Library at Paris. This tablet represents Thothmes III of the eighteenth dynasty doing homage to his ancestors. A third tablet, recording a list of kings, was found by Mariette in the tomb of the priest Tournari, in the necropolis of Sakkarah, and is now deposited in the Museum at Boulak. Then there is the remarkable list, in the hieratic character, inscribed on papyrus, of the Museum of Turin; this must have been the most complete of all the known lists, it begins with the Horsesu, or people of Horus, the most ancient recognised race, and gives besides the names of the kings, the length of their respective reigns; but this valuable document is at present almost useless, being shattered to fragments, of which a few only are intelligible. Next there is the list drawn up by Manetho, at the command of Ptolemy Philadelphus, in illustration of his celebrated book, now unfortunately lost, and known only partially through extracts made by contemporary and succeeding authors, notably Africanus, Eusebius, and Scaliger. The whole of these lists agree in presenting the name of Mena as that of the first Pharaoh of Egypt, and as such he is unhesitatingly accepted, although no contemporary monumental record of the fact has yet been discovered.

According to Manetho, the age of Mena dates back to a period of 5004 years before the Christian era, a date which is nearly equal to 7000 years from the present day.

Brugsch favours a somewhat less interval, namely, 4455 B.C.; others place it as low as 2700 B.C., whilst Birch and Chabas adopt a medium date, namely, 4000 B.C., which is equivalent to 6000 years backward from the existing time. These extreme variations are chiefly referable to the difficulty of ascertaining the precise length of each individual reign, and especially to the occasional contemporaneous reign of two or more kings, and sometimes the existence of two or more dynasties in different parts of the Empire. Moreover, it was the common practice for a Pharaoh to place his son on the throne as his co-regent in the government without abdicating himself; and in times of civil dissension, Upper and Lower Egypt were not unfrequently the seat, for awhile, of separate kingdoms.

Lieblein gives full credit to the chronology of Manetho, as recorded by the historian Africanus, as likewise did the distinguished Mariette, and differs very little from the standard adopted by Birch. He assigns to Mena, as the pioneer of the first monarchy, a date in round numbers of 3900 years, which he obtains by means of the following calculation. The total of the years of reign from Mena to the birth of Christ he assumes to be 5672, from which he deducts contemporary reigns 1777, leaving a balance of 3895 B.C. This date corresponds very remarkably with the epoch of Adam as computed by Rydberg, a Swedish philosopher, namely, 3893 B.C. On the authority of the latter writer we are likewise supplied with the following dates appertaining to Biblical history, namely: the Deluge, 2432 B.C., corresponding with the epoch of Usertesen I, the founder of the first colossal obelisks; 2042 B.C., the advent of Abraham in Egypt;

and 1752 B.C. the immigration of the Israelites, both corresponding with the rule of the Hyksos, or Shepherd Kings; and 1322 B.C. the Exodus of the Israelites during the reign of Merenptah, son of Rameses the Great.

It is to be surmised that war was a condition not unknown to the earliest inhabitants of Egypt,\* and it is worthy of belief that Mena was supported in his rule by a powerful and well-organized army. The remains of an ancient fortress are said to be still traceable in the neighbourhood of Thinis, and it was doubtless a strategical necessity which led Mena to select a situation for military occupation and residence at the point of the Delta, and only twenty miles distant from the bifurcation of the Nile. There can be no doubt that he had experienced the need of inflicting chastisement on depredatory Libyans, and of establishing a fortified city which should keep them for the future under control. Assuming that to have been his aim, no better spot could have been chosen for such a purpose than the site of Memphis. Memphis would at once command the two most vulnerable frontiers of Lower Egypt, the North African coast on the west, and the Asiatic boundary on the east, whilst a safe communication would be kept open with Upper Egypt, and the frontier of Nubia by means of the Nile.† To adapt this

\* The ancient myth which commemorates the slaughter of Osiris by his brother Typhon, and the subsequent combat of the latter with Horus, symbolises a struggle between the son and the uncle for the possession of the kingdom. Horus is assisted by the advice and wisdom of Thoth and drives Typhon or Set into the marshes of the Delta, whilst he himself retains the upper country. In this fable, therefore, we detect the existence of an archaic warfare in which the people of Horus, the Horseshu, had already been concerned; and it likewise explains the adoption of Set as the tutelary god of Lower Egypt.

† There can be no doubt that water conveyance of different kinds,

spot for its intended uses, the services of the geometrician, the engineer, and the architect were called into requisition, whilst a host of labourers were equally necessary; the Nile was to be turned aside from its existing bed, and its banks strengthened against the possibility of inundation; certain of its waters were to be reserved for irrigation, religious service, and ornament, and a city was to be founded which should be at once a seat of power and of learning.

A portion of the dyke which so successfully held together the waters of the Nile is still in existence, and is called the "wall of Cocheiche"; the stream which once ran at the foot of the Libyan mountains is dried up; another portion of the Nile waters now constitutes the trunk of the Canal of Joseph (Bahr Yooseef); the basin of a once magnificent lake, which belonged to the sacred mysteries of the Temple of Ptah, is still to be traced; and the evidence of irrigating canals is apparent over the entire plain. The new city was called Mennefer, a compound of two Egyptian words, *men* and *nefer*, which signify secure and beautiful; such, in fact, was the great city founded by the first Pharaoh of Egypt, Mena, whose own name is likewise derived from *men*, and as applied to a man must be translated firm or inflexible, a fitting title for so mighty a monarch.

If for a moment we survey mentally this great city, erected on the western bank of the Nile, twenty-one miles south of its bifurcation; the waters of the Nile floating a fleet

including barques and galleys, was in use at the time of Mena, and that by means of the latter the people of Theni were transported to Memphis, a distance of more than 300 miles. This fact comes in corroboration of Mariette's suggestion that Theni may have had a resident city as well as a necropolis city; that the existing Girgeh may possibly represent the former, and that, moreover, Girgeh might have been a river port and a haven for ships.

of galleys outside its walls; the broad stream of what is now called the "Canal of Joseph" on its western side; the contrivance for encircling it with a defensive moat; accessible on one side only, that of the land, by the well-guarded drawbridge; we must admit that the term *men* or secure is fairly merited. Then, if we contemplate its great temple dedicated to Ptah, "the creator god," with its ornamental gardens and waters, its groves of date palms, sycamores, and acacias; its palaces and its fortress towers, we must acknowledge that the additional term *nefer* or beautiful is equally deserved. Add to this picture a royal court, a princely college, a thoroughly organized army, a learned body of architects and men of science, a numerous complement of lawyers, doctors, and officials in every department of administration, together with a wealthy yeomanry; and we have before us a marvellous picture of the state of civilization six thousand years ago, and the conviction is more and more forced upon our minds that such a state of civilization must necessarily have required some thousands of years to accomplish.




Contrasting this picture of society with the life of the tent-man, the Arab of the desert, we cannot be surprised that an enthusiast should have been led to denounce Mena as the inventor of luxury, and therefore the demoraliser of mankind. One of the monarchs of a later dynasty, Pharaoh Tefnekht, father of King Bocchoris, having returned from an excursion to the desert,\* would seem to have been

\* The air of the desert is universally commended for its salubrity and invigorating properties; and Tefnekht having profited by change of air and moderation in diet, ungraciously takes occasion to satirize civilized life. The health-giving capabilities of the air are said to be attributable partly to its dryness, for rain rarely falls in Egypt, and partly to the presence of saline atoms suspended in the atmosphere.

so much enchanted with the wholesome and invigorating



FIG. 1.—The god Osiris. He is crowned with the tall conical white helmet of Upper Egypt, ornamented with two large ostrich feathers. He is furnished with the beard of a god or Pharaoh, and in his hands, and reclining against his shoulders, he bears the flagellum and crook, emblems of the protection and control which he is supposed to exercise in the under-world, where he reigns supreme. His body is closely wrapped like a mummy; his hands alone remaining free to grasp the flagellum and crook. When he was murdered by his brother Typhon or Set, the King of Lower Egypt, he disappeared like the setting sun and became the sun of darkness and the symbol of death. When the sun sets he is received in the arms of Osiris, and all living beings when they reach the period of physical death are described as being absorbed into Osiris, or as sleeping with Osiris. The hieroglyphs above the figure spell the name of the

god :—the throne  stands for *us* or *as*, the eye  for *iri*, therefore *usiri*, and the sitting figure  is the determinative of a god.

qualities of tent-life, and its simple regimen, that he ordered a tablet to be set up in the Temple of Amen at Karnak, which stigmatises Mena in severe terms. So late as 1216 A.D., an Arabian traveller and physician, Abd-el-Lateef, says of Mennefer, the Memphis of the Greeks, that the ruins "occupy a space half a day's journey every way." At the present time, however, no vestige remains of the ancient and once beautiful city, and the fragments of temples and broken monuments scattered over its mounds are those of erections of a more recent period, occupying the ancient ruins as a convenient foundation.




It was an ancient custom of the Egyptians to dedicate their cities to some tutelar deity. Thinis was consecrated to Anhur, Abydos to Osiris, and Memphis to Ptah. It was also customary to associate with the chief deity two others, making a triad or group of three; thus it happened that Anhur had for his companions Shu and Tefnut; Osiris,

his wife and son Isis and Horus; and Ptah, Sekhet his wife and Imhotep her son. Anhur was the impersonation of the dawning light of the sun, fitting symbol of the earliest city of the world; Shu represented the expansive power of the sun which divided the earth from the firmament and upheaved the dome of heaven; and Tefnut, a goddess with a lion's head, performed a similar office. Of Osiris we have already spoken as the victim, but nevertheless the conqueror, of sin, recovering his life, as all Egyptians ever hoped to do, and becoming the president of the purgatorial Hades, the potent judge of the dead. Ptah was the artificer of the universe, the father of the beginning, the creator of the cosmic egg out of which came the sun, the moon, and the earth. And thus it happens that a Temple dedicated to the world's grand artificer was a suitable beginning of the great city of Memphis, which Mena, the Menes of the Greeks, was about to found. Sekhet, the goddess with a lion's head surmounted with the sun's disc, personified the raging heat of the sun. And Imhotep, the Imuthes of the Greeks, corresponded with their Æsculapius.

sh



FIG. 2.—The goddess Isis. Isis is known by her head dress, a seat or throne, which is the hieroglyph of her name. Sometimes the seat rests on the horns of a cow, indicating that she was the mother of Horus as well as the wife or sister of Osiris. In her right hand she holds the crux ansata, or sign of life, and in her left a papyrus stem as her wand. She gathered together the fragments of the body of Osiris after he had been slain and is associated with him in the nether world. As the chief mourner, she appears with her sister Nephthys in the illustrations of the sepulchral texts of the dead. The hieroglyphs which surmount the figure are the seat or

throne  as, the hemisphere  or definite article, and the egg  sa implying her sex, therefore asa or isa.




In the mythology of Egypt, Ptah is represented in the twofold character of a mummy about to throw off its cerements, and grasping certain emblems of power; and as an embryo of the future god. In the latter character he



FIG. 3.—The god Ptah; he is enveloped with wraps like a mummy; has a close fitting cap on his head, the beard of a god, and behind his neck hangs the counterpoise of a neck-collar. In his hands he holds the royal hare-headed sceptre *us*, with the crux ansata *ankh* or life; and the inundation meter *tet*, implying stability, which together represent royal power, life, and stability. The hieroglyphs above the figure are a crossbarred square or mat,

■ which stands for *p*, a hemisphere

△ *t*, and a twisted cord  *h*; *ptah*;

which is equivalent to *ptah*.

appears as a dwarf with two faces, crowned with a scarabæus, the emblem of being, stamping on a crocodile, the type of darkness and sin, with his foot, and clutching with his hands the necks of two serpents, the emblems of evil. He is reputed to be the father of the sun-god Ra, whose good offices were to be exercised in the hatching of the cosmic egg; and Ra was the father of Anhur, Shu, and Tefnut, all of whom represent certain

attributes of the sun. Mena is supposed to have been indebted for his learning and wisdom to another of these mythical gods, Thoth, who was the father of letters, and became the Hermes of the Greeks, and the Mercury of the Latins. In this brief glance at a few of the gods of the Egyptians, we have displayed

to us the source of the mythology of Greece and Rome; Ptah, is Vulcan; Ra, is Sol or Jupiter; Osiris, is Bacchus; and Horus, Apollo. In like manner, earth, air, fire, and water, the past, the present, the future, and annihilation,

are represented by Seb, Shu, Ra, Osiris, Horus, and Set.

According to Manetho, Mena reigned sixty-two years, and lost his life in an encounter with a hippopotamus. In the opinion of others his destroyer was a crocodile, which seized upon him while bathing. Both events are equally possible; the Nile at that period swarmed with hippopotamuses and crocodiles as low down as the Delta, and engagements with those creatures are represented on the monuments. Abd el-Lateef informs us that hippopotamuses were common in the Damietta branch of the Nile at the time of his visit to Egypt in 1216; and that a hippopotamus hunt had been organised for their destruction in consequence of the damage which they had committed on the river banks and neighbouring fields. Even so late as the reign of Mahommed Ali, a hippopotamus was taken alive in the Delta. But hippopotamuses are vegetable feeders, and not disposed to attack man as beasts of prey. Not so, however, the crocodile, which is a carnivorous animal, and ever ready to make an insidious attack on living creatures whenever they come within his reach. We have in the College of Surgeons, in London, a beautiful skeleton of a crocodile, sixteen feet in length, and presumed to have been eighty years old, which was shot in the neighbourhood of Silsilis, by the Hon. C. P. F. Berkeley, in 1877. When its interior came to be examined, there were found, amongst other contents, three hoofs of a sheep, one hoof of a donkey, a halter, and the earrings of a donkey-boy, unmistakable evidence of an indiscriminate and gluttonous meal.

According to the same historian, the first Egyptian dynasty comprised a period of three hundred and five years, and a list of nine kings. Among the kings we find

recorded the names of Menes, Athothis, Uenephes, and Semempses; but, as his book was written in Greek, for the benefit of the Greeks, the names are clothed in the Greek idiom; and, moreover, as some of them have been altered in orthography, in the course of quotation, by successive writers, we prefer to adopt the Egyptian names, such as they have been handed down to us in the Tables of Abydos and Sakkarah and in the Royal Papyrus of Turin. In these tables, which together constitute the monumental list, the number of kings of the first dynasty is eight, and in the following column they will be found accompanied, for the sake of reference, with the names given by Manetho:—

*Abydos Tables.*

1. Mena	...	...	...	Manetho.
2. Teta	...	...	..	Athothis.
3. Ateth	...	...	..	Kenkenes.
4. Ata	...	..	...	Uenephes.
5. Hesepti	..	..	...	Ousaphaidos.
6. Meriba	..	..	..	Miebidos.
7.	..	..	..	Semempses.
8. Quebeh	...	..	..	Koubienthes.

*Manetho.*

Manetho omits Ateth and Ata, and substitutes in their place Kenkenes and Uenephes; he appears to ignore the former, a circumstance which Mariette endeavours to explain by supposing that the reigns of these kings were contemporaneous: Ateth and Ata possibly at Abydos, and Kenkenes and Uenephes at Memphis, and that Manetho may have excluded the former from his list as not ruling on the throne of Menes. For the same reason the acts of these kings are more or less confused with each other. The name of the seventh king is represented on the Abydos table by the figure of a god clad in a robe, and holding a sceptre, and is at present undecipherable. Mariette imagines

that the figure may be that of a form of Osiris, such as Osiris-unnefer; whence possibly the Uenephes of Manetho, but transposed, the Uenephes of Manetho being the fourth king of his list.

To Teta or Athothis is attributed the building of a tower of the palace of Mena at Memphis; and an ancient papyrus, obtained by Ebers at Thebes, mentions a famous receipt of the time of this Pharaoh for promoting the growth of the hair. From a medical papyrus of the same period it would appear that surgical operations were performed with a knife formed out of a flake of flint.\*

\* Flint lends itself so readily to the production of thin flakes with cutting-edges that we cannot be surprised that such flakes should have been adapted for surgical as well as for other purposes; and the evidence of Egypt goes to show that knives, as well as implements of the chase, war, sculpture, and mining operations, constructed of flint, have been in usage at all periods of time from the earliest dynasties down to those of Greece and Rome. Several circumstances would tend to influence the utilization of flint, for example, dearth and consequent dearthness of metal; religious prejudice, for some metals had the reputation and adaptation of the substance itself. On every exposed table-land in a hot climate flint may be found shivered into flakes by the mere expansive heat of the sun, and occasionally such flakes as these are met with in prodigious quantity. In Arabia Petraea, Ebers observed the ground covered with flint splittings to the extent of hundreds of square yards. They have been found in quantity in many parts of Egypt, and the conversion of these flakes into practicable forms, such as arrow-heads, would constitute a productive industry for the Fellaheen and Arabs, since even the children might take part in the manufacture. The question is presented to us as a matter of simple competition between an article that may be picked up on the highways without cost, and another which is protected by prohibitive duties; the practical value of the two articles being in some instances absolutely the same. Mariette discovered his workmen in the act of shaving their heads with a flint implement; and Prisse d'Avennes presented to Clot Bey a small case, which he had found at Thebes, and which contained several tiny vases, together with eight or ten very fine flakes of silex of the size of a fish-scale, neatly mounted on little cedar handles, fitting in-

## EGYPTIAN PEASANTS FIND FIRST PHARAOH'S TOMB

CAIRO, Dec 30.—Two Egyptian peasants digging for water near the upper Egyptian town of Akhmim struck treasure worth £50,000, it was disclosed today. The men had stumbled on the undisturbed tomb of King Mena, first Pharaoh, with gold coins and other valuables dating back to the days of Thotmes the Third (1501 to 1448 BC).

They hid the treasure, but were later arrested. The Egyptian authorities have now taken over care of the tomb.—Reuter.



A certain clumsy knowledge of anatomy was doubtless possessed by the embalmers, and as the process of embalming for the perfection of the mummy was in the hands of the priests, the priests occupying a station amongst the highest personages of the realm, oftentimes sons of the king, it therefore happened that a knowledge of anatomy and medicine became a royal attribute. The reign of the fifth king of the first dynasty, Septi, the Ousaphaidos of Manetho, is likewise distinguished as a period of literary cultivation; two of the principal chapters of that most ancient papyrus, the Ritual of the Dead, having been composed in the time of this king. And a papyrus written in the reign of Rameses II, and preserved in the Museum of Berlin, makes allusion to a time antecedent to the reign of Septi, for it saith: "This is the beginning of the collection of receipts for curing leprosy. It was discovered in a very ancient papyrus, enclosed in a writing case, under the feet of the god Anubis, in the town of Sokhem, at the time of the reign of his majesty the defunct king Septi. After his death it was brought to the majesty of the defunct king Senta (thirteenth king of the second dynasty) on account of its wonderful value." This papyrus was subsequently found in the necropolis of Memphis, and it is curious to note that its discovery should have awakened so much interest, and that it should have been valued so highly

struments to take the place of a lancet. Moreover, a flint knife was used by the priests in some of their ceremonies; and it is with a flint that the parastichist makes the incisions which are requisite for the preparation of the mummy. The use of an useful article must not be held to favour a developmental state of man, as implied by the term "stone period," when stone was his only resource, since metals must have been in use among the Egyptians at the opening of the first dynasty, six thousand years ago, and possibly much earlier.

at the time of the earliest dynasty; it is one of many examples of the respect which was paid to learning by the ancient Egyptians.

The excluded Ata of the Abydos tablet, the Uenephes of Manetho, comes before us with the voucher of a monument, attested by an inscription recently found by Mariette in the Serapeum. He is the reputed builder of the famous stepped pyramid, or pyramid of degrees, of Sakkarah. Sakkarah is the name of a modern village situated twelve miles south of Cairo, on the western bank of the Nile, and from four to six miles distant from the river. The word is derived from Sokar-osiri, the Osiris form of Ptah, which is very appropriately conferred on the principal and larger necropolis of Memphis. A tablet found in the Serapeum leads to the conclusion that the country about that spot had at some period been called Kokomeh or Kakami, the place of the bull; and this fact leads to the further identification of the stepped pyramid with the Pharaoh Ata or Uenephes. The general features of the country between the Nile and the Libyan Hills in this region are pretty uniformly the same; first there is a strip of arable land, intersected with a network of canals intended for irrigation; then comes a broad plain of sandy desert devoid of vegetation, a very sea of sand; next a raised ledge or platform of rock of varied breadth, sometimes standing out like a promontory and encroaching on the edge of the desert, sometimes uniform on its surface, and sometimes broken into terraces; and, backing the whole, the precipitous wall of the Libyan mountain range.\* This rocky platform is the region of

\* The breadth of the valley of the Nile, enclosed by the two ridges of mountain, Libyan and Arabian, ranges between fourteen and thirty-two miles, and the mountain ridge itself has a maximum height of



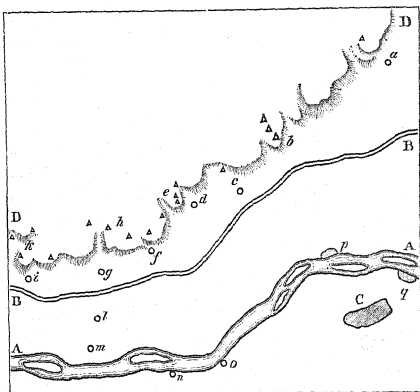


FIG. 4.—Sketch map of the necropolis field of Memphis, lying at the foot of the Libyan hills, and embracing in a straight line an extent of about twenty miles. The Libyan range, DD, follows a gentle curve from south to north, and at the northern end makes a bolder sweep towards the west. The River Nile, AA, forms a somewhat similar sweep; and Joseph's Canal, BB, which divides the cultivated plain from the desert, lies between. C is the site of the city of Cairo; the triangles represent the pyramids and the circles the villages after which the necropolises are named: *a* is Abooroash, its necropolis and village; *b* the promontory of the necropolis of Gizeh with its three great pyramids; *c*, the pyramid and village of Zowyet el Arrain; *d*, the village and pyramid of Reegeh; *e*, the pyramids, and *f*, the village of Abouseer; *g*, the village of Sakkarah; *h*, its pyramids; *i*, the village of Dashoor; *l*, its necropolis and pyramids; *l*, the village of Mitrahenny, which occupies the site of ancient Memphis; *m*, the village of Bedreshein; *n*, the quarries of Massoorah; *o*, the quarries of Toorah; *p*, the village of Gizeh; *q*, Boulak.

1,000 feet. The breadth of the arable land, with the river in its middle, nowhere exceeds nine or ten miles; and the river at its widest part falls short of three quarters of a mile, so that the breadth of the desert between the arable land and the foot of the mountain range may vary between five and ten miles at each side. The length of the Nile from Khartoum, where the White and the Blue Nile unite, to the Mediterranean Sea, is 1,800 miles; the Blue Nile coming from Abyssinia loaded with organic matter, and the White or Clear Nile from

the necropolis, and high up above the sandy plain is occupied with groups of pyramids extending in distance between twenty and twenty-five miles, from Abooroasch in the north to Dashoor in the south; looking as if they had been mounted on a broad shelf for the better display of their proportions. The whole of this extensive region is known as the necropolis of Memphis, but certain parts of it have received names derived from modern villages which have grown up in its neighbourhood; hence we recognize the necropolis of Gizeh, the necropolis of Abouseer, the necropolis of Sakkarah, the necropolis of Dashoor; and still further southward the necropolis of Meidoom.

The necropolis of Sakkarah was the principal burial place of Memphis, and, as far as at present known, is the most ancient in Egypt. It occupies a range of more than four miles of the rocky platform that stretches out from the foot of the Libyan Mountains, and varies in breadth from a quarter of a mile to a full mile. The stepped pyramid is planted in the middle of this space, 90 feet above the level of the surrounding plain, and around it are grouped ten other pyramids, together with a vast assemblage of tombs, representing modern as well as ancient dynasties. Amongst the latter are the celebrated tombs of Thi and Ptah-hotep; not far distant from these are the ruins of the Serapeum, the Ibis mummy pits, and close at hand the tomb of the priest Tournari, of the nineteenth dynasty, wherein was discovered the Tablet of Sakkarah already spoken of. The pyramid was originally 200 feet high, flattened at the

the great lakes of Central Africa. The rise of the Nile, constituting the inundation, commences in June and reaches its maximum by the middle of October.

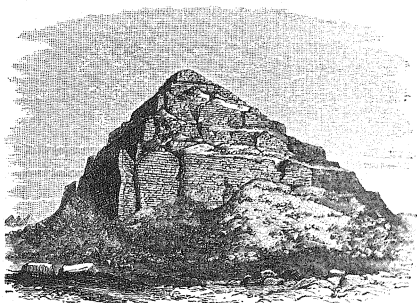


Fig. 5.—The great pyramid of Sakkarah, the stepped pyramid, or pyramid of degrees, ascribed to Ata or Unephes, the fourth Pharaoh of the first dynasty; consequently bearing date very little short of 4000 B.C., or between five and six thousand years from the present time. This date would make it the most ancient existing monument of Egypt. The figure is copied from the excellent drawing by Perring, in the "Pyramids of Gizeh," of Colonel Howard Vyse, and represents the pyramid as it appeared in 1837. The view is taken from the north-east; the lowest step is seen to crop up at the right hand of the figure, whilst the rest of this step is concealed by the rubbish which encumbers the base of the pyramid. Then may be seen rising up in succession five other steps, the highest being that of the summit, which is flat. The steps are formed of walls between 9 and 10 feet in thickness, built of rudely squared stones, and filled in with rubble bound together with mortar, and the steps range in height from 38 to 29 feet. The original height of the pyramid was 200 feet.

summit and rising in successive steps, which separately ranged in height from nearly 38 to 29 feet. And when to this height of 200 feet is added the elevation of the rocky platform, 91 feet above the level of the plain, the majesty of the monument may well be conceived. Unlike other pyramids, the stepped pyramid, Haram el Medarraga, is not strictly oriented, the north face being somewhat turned towards the east; and in breadth it exhibits a variation of 63 feet; the north and south sides having measured originally 331 feet, and the

east and west, 399 feet. Moreover, in addition to other peculiarities, it had four entrances, one of them being at the south side.

All the great pyramids were originally built in steps, the angular space formed by the steps being subsequently filled up with masonry; so that the great pyramid of Sakkarah, with its six gigantic steps, must be considered as an unfinished structure; and it is probable that the twenty-three years of the reign of Ata had not been sufficient to complete it. Its internal construction, likewise, differed from other pyramids; in the centre of its base was a large chamber, 77 feet high, excavated in the rock; its ceiling constructed of timber, and the floor paved with blocks of granite. Under the floor was a hidden chamber or crypt, of small dimensions, built up of granite blocks and communicating with the chamber above by a circular opening, which was plugged with a solid cylinder of granite upwards of four tons in weight, and resembling in figure the stopper of a bottle. This concealed opening was placed at one side of the floor as if to escape attention, and the cell beneath was well adapted to become

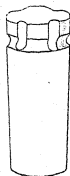


FIG. 6.—The granite stopper of the treasure chamber of the stepped pyramid at Sakkarah; its length was 6 feet 10 inches. Copied from Perrier's drawing in the "Pyramids of Gizeh," by Colonel Vyse. A stone stopper would seem to have been a primitive form of trap-door. If it had been intended as a permanent fixture, nothing further need be said; but the difficulty is to understand how it could be lifted. The stopper, however, was not an uncommon expedient; two of them were found in the building enclosed in Campbell's tomb at Gizeh, but both were out of their place, lying by the side of the openings they were intended to close. These openings were large enough to permit the passage of the body of a man, they were, in fact, man-holes; but the cylinder of the stopper was drilled with an opening which was lined with coarse pottery, and served, when the stopper was inserted, as a passage for air. Another better known expedient for the closure of passages was the portcullis, of which examples are met with in the galleries of the pyramids, the height of a portcullis in the great pyramid being 12 feet 5 inches.

a secret and secure depository for treasure. The floor of the upper chamber was reached by a descending passage, and a corridor from this chamber led into an intricate maze of galleries and passages, which terminated in other chambers of smaller size. The large chamber with its concealed cellar would seem to have belonged to the original structure, and there is reason to believe that the former was the receptacle of the sarcophagus of Ata; but there is likewise ground for the supposition that the smaller chambers, with their complicated passages and galleries, are of comparatively recent construction, probably not dating further back than the eighteenth dynasty. It is supposed that the smaller chambers were intended for the reception of mummies, inasmuch as fragments of sarcophaguses of a superior class, as well as of alabaster vases, were found encumbering the passages in considerable quantity. And it has also been surmised that they may have been intended for the interment of Apis bulls. Around the portal of two of the small chambers hieroglyphs were discovered; some also were observed by Perring in the treasure-chamber, and others were found on a solitary stone column which, with others without carving, formed the sides of the entrance gallery which led from the south. The hieroglyphs which surrounded one of the doors of the smaller chambers were merely delineated in colour; those on the jambs and lintel of the other door were carved in relief, and, on being submitted to Birch, were ascertained to relate to the titles and dignities of the Pharaoh, but without mentioning his name; but the character of those titles, as well as of those on the column from the south gallery, indicate a period not earlier than the eighteenth dynasty. The walls of the small chambers were ornamented with

bluish-green tiles, which were marked on the back with hieroglyphic characters; and in the gallery leading from the south entrance were numerous mummies, evidently belonging to persons of inferior rank; one or two only were decorated with colour, and one, that of a woman, with amulets; but all had been so much injured by time that they fell to pieces on being handled. It is reported of Minutoli, that when he opened this pyramid in 1821 he found a sarcophagus in the great chamber, and that among other minor objects which he carried away were a gilded skull and a gilded sole of the foot,\* both of which, with other more precious relics, were lost at sea in the voyage to Europe.

Manetho tells us that, at the commencement of the reign of Unephes, a devastating famine spread through the land of Egypt, and he mentions that in the time of Semempses, the eighth Pharaoh, miracles were manifested, and that a terrible fever, a kind of black death, sorely afflicted the people. The pyramid of Ata is presumed to be the first monument of the kind erected in Egypt; its dimensions were of the colossal order, and for upwards of five hundred years it stood without a rival. To Ata, therefore, belongs the distinction of being the pioneer of the pyramid builders; his

\* The practice of gilding the skin of the mummy was not infrequent among the wealthy Egyptians, and a fragment of gold leaf adhering to the teeth is the presumed origin of a belief that the Egyptian dentists were in the habit of stopping decayed teeth with gold; whereas the careful researches of modern dentists have proved that that supposition has no foundation in fact. See Messrs. Waller and Coleman's paper "On Matters pertaining to the Practice of Dental Surgery in Egypt," in the Transactions of the Odontological Society of London for 1875.

The process of embalmment of the mummy required the removal of the cuticle of the soles of the feet; and it was probably one of these skins which had been preserved by gilding.

was the grand conception of depositing his mortal shell beneath the safeguard of a mountain; but may he not also have been guided in this vast idea by the desire of giving employment to a population, borne down by want and hunger? for a great famine raged in those days. We can conceive no more practical method of helping his people than by a public work of such a kind. Of the place of sepulture of the Pharaohs of the first dynasty, nothing is known for a certainty, but it may be presumed that Ata was buried under the foundation of the stepped pyramid of Sakkarah.

The history of the first Egyptian dynasty, although traditional to a great extent, is one of extreme interest, calling to mind the most ancient city of Egypt, Thinis; the mausoleum of Osiris, in the core of Kom-es-Sultan; the first Pharaoh, perchance the first "builder" of Egypt, Mena of Thinite extraction; the diversion of the course of the Nile; the foundation of Memphis; the consecration of a temple dedicated to Ptah; the written evidence of the progress of research in anatomy and medicine during the reign of the second Pharaoh; the erection of the first pyramid by Ata or Uenephes, the fourth Pharaoh, at Sakkarah; and the inditing of two of the principal chapters of the Ritual of the Dead, in the reign of the fifth king. The cause of the change of title of the dynasty from first to second does not appear, since the second dynasty was likewise a branch of the Thinite trunk, although the seat of government had been already transferred, early in the first dynasty, from Thinis to Memphis.

## CHAPTER II.















## LANGUAGE OF THE EGYPTIANS.

## SECOND AND THIRD DYNASTIES.



THE first dynasty of Egypt, dating back, at the most moderate computation, between five and six thousand years from the present time, introduces man to our notice as already an accomplished being. He is a geometrician, an architect, a warrior, a priest ; he is skilled in science and art, he is an engraver of inscriptions, an engrosser of books, and the inventor of a written language ; the papyrus supplies him with a page for his writing, and the enduring stone a material for his sculpture. A certain mystery hung about his earliest writing, which gained for it the name of hieroglyph, or sacred sculpture ; but a close familiarity with its characters shows it to be the simplest form of expression of thought that the human mind could be imagined to conceive. It is essentially a picture writing,\* its characters are drawn from the world in which he lives, partly from nature, and partly from art. Nature supplies the outlines of men and animals, of flowers and plants, of the ornaments of the firmament, of the features of the earth, islands, mountains, rocks, and rivers ; and art, those of cities and dwellings, of ships and parts of ships, of arms and insignia of rank, of instruments of music and labour, of objects of







\* Examples of picture writing are likewise met with in the Kekiwin language of North America ; and in the Mexican language of Central America.



















clothing and furniture, and of mathematical diagrams. Thus the human figure in different forms and attitudes is made to represent gods, kings, men, women, and children ; and is expressive sometimes of the object itself, and sometimes of an idea. The figure of a man  with his arm upraised, signifies *ha*, and is equivalent to our ah ! oh ! ahi ! ; a figure carrying a club,  *ur* or *ser*, signifies power and grandeur, and is the attribute of kings and princes ; a figure with both arms thrown upwards,  *haa*, is the expression of laudation and adoration, and a sitting figure with the hand pointed to the mouth,  *am*, indicates the eating of food. These are a few amongst a multitude that might be cited of ideographs or hieroglyphic characters, significative of ideas, such as hailing, power and strength, adoration, and hunger or thirst. A head in profile,  *tep* or *ap*, is the head, principal, chief, first ; or, seen from the front,  *her*, signifies the face or countenance, a mouth  represents the letter *r*, and an arm  the letter *a*. An outstretched arm supporting an object on the palm of the hand,  *tu*,  *mo*,  *honk*, notifies a giving or a gift ; the latter, *honk*, being a donation. A pair of legs added to an object implies motion, for example :  *ai* ;  *an* or *nen* ;  *tet* ; which mean, to go and come, to carry and to conduct or transport.


























The principal quadrupeds entering into the construction of the hieroglyphs, are : the cynocephalus, or dog-faced ape, the lion, cat, jackall, bull, goat, antelope, hippopotamus,



elephant, cameleopard, horse, and donkey. The birds are : the eagle, hawk, vulture, kite, owl, pelican, heron, stork, ibis, flamingo, phoenix, goose, duck, night-crow [nycticorax], sparrow, swallow, and chicken. Among the reptiles are : the urceus, basilisk or cobra di capello, crocodile, and lizard ; of fishes there are the nar and oxyrhynchus ; and among plants, the palm, the papyrus, lotus, onion, and an aquatic plant *ahi*, whose leaves give us two of the principal vowels,  *a* and  *i*.

The lion represents the letter *l*, and sometimes *r* ; its forequarter  *la*, signifying the first or anterior ; its hind quarter  *peh*, the finish or end ; the goat is *ba*, the soul ; the cat *ma* ; and a donkey's head *hau*, sounds which recall the voice of those creatures ; the horse is *nefer*, the beautiful ; the giraffe *ser*, the splendid by growth, and the hippopotamus *kheb* or *tep*, the voracious. The hawk, *hor*, represents the god Horus ; the ibis *tech*, the god of letters, Thoth ; and the vulture, *met* or *mert*, signifies mother. The eagle and the chick are respectively the vowels *a* and *u*, and the owl the letter *m*. The goose *sa* stands for son, and, with the addition of the article  *t*, for daughter, and is the origin of the letter S. The pelican, *us*, signifies to feed or nourish ; the flamingo with the red beak stands for redness ; the duck for abundance of food, and the swallow for abundance of power and greatness. The feather of the ostrich,  *maa*, is the emblem of truth and justice, on account of the equality of the wing plumes of its parent ; and the egg  *sa* is son, and, with the addition of the particle  *t*, as in the instance of *sa* the goose, daughter.

The basilisk, among reptiles, the uroëus or cobra di capello, occupies the place of honour as being *neh*, that is, lord and master, and likewise *meh*, the royal crown or diadem, and as forming part of the head-dress of the Pharaoh. The serpent  stands for the letter *t*; and a small horned snake, the cerasta , for *f*, although some Egyptologists have regarded the latter as representing a snail without a shell, or possibly a slug. The cerasta gliding into a square-shaped cavity,  *ak*, signifies to enter, and gliding out again,  *per*, to depart. The lizard, possibly in consequence of the great numbers found amidst ruined walls, is transformed into a sign of multitude, and when used in relation to a dwelling-place signifies a populous city or town. Among insects the beetle or scarabæus, *kheper*, signifies being or existence; and the bee, usually drawn with the figure of a wasp,  *sekhet* or *cheb*, treasurer, surmounts the royal cartouche, as representing Lower or Northern Egypt. The companion of *cheb* is *su* or *suten*, which indicates Upper or Southern Egypt, and is represented by the shoot of a plant ; thus, the rule of Upper and Lower Egypt is represented by the group  or *suten cheb*. From the vegetable kingdom, likewise, we derive  *a* and  *i*, leaves of the *Ahi*; and  *s* or *sh*, the plan of a garden.














From the inorganic world we obtain  *per*, the vault of heaven;  *ra* the sun;  *kha* the radiant glory of the rising sun;  *ta* the earth;  *men* a mountainous country;  *mu* water, represented by three undulating













lines;  *nef*, the sail of a ship, standing for breath or wind;  *netet*, an axe, god, indicating the power of God; and  *ankh*, the crux ansata, the sacred tau or key of the Nile, representing life; and likewise called the sign of life. Besides these examples, and many others equally interesting, we derive from the same source several letters of the alphabet, *e.g.*,   plans of the foundation of a house, and  a twisted thread, stand for *k*;  a stool,  a cup with a handle, and  a corner or knee (*kne*, Coptic), for *k* and *q*;  an impaling post, and  a sickle, for *m*;  a waving line, and  the red crown of Lower Egypt, for *n*;  a cross-barred square, sometimes called a mat, for *p*;  a water trough,  the pillar of a chair, and  a throne, for *s*;  a club with a curved handle,  a hemisphere, and  a coil of rope bent into the shape of a pair of tongs, for *t* and *th*; and  a knotted thread, and  a partially coiled thread, for *u*. Some curious ideographic hieroglyphs represent the metals, gold, silver, and iron, for example:  is a colander through which rills of molten metal are dropping, this stands for *neb*, or gold; the same figure with the addition of an onion  is silver, the bulb of the onion being the symbol of whiteness, therefore, white gold; while for iron we have a small crucible . It is to be observed that the names

of these metals are identified with a melting apparatus, and their restriction to metals is marked by the determinative character  which at the same time is significant of number or quantity. Not less curious is one of the variants of the name of bronze , the first figure being a pestle and mortar *ta*, implying the quality of malleability, as well as the property of melting.

Vast is the source from which all these characters are drawn, and vast their number, exceeding, indeed, three thousand, according to Brugsch. A language including three thousand letters or characters is in itself something stupendous to contemplate, and when, in addition, we reflect that some were used to denote the object delineated, some as representative of an idea, some as syllables, and some as letters; that one while the writing was traced from right to left, another while from left to right, and as a third variation in vertical columns, the Egyptian language must be recognised as not falling short in magnitude and mystery, of the sphinx, the pyramid, the obelisk, the pylon, the temple, or the tomb.



In the year 1799 an ever-memorable stone was found at Rosetta, near Alexandria, and is now preserved under glass in the British Museum. That stone contained the secret clue to the decipherment of the Egyptian language, but it was many years before the truth dawned on the mind of its possessors. Upon that stone is inscribed a decree in the three principal forms of writing then employed in Egypt—the ancient or hieroglyphic, the popular Egyptian or demotic, and the language of the usurping conqueror, the Greek. A comparison of these inscriptions led to the conclusion that the proper names of the Greek were represented

in the hieroglyphic writing by certain characters enclosed within an oblong ring, but the significance of those characters was involved in obscurity. The earliest searchers shrunk back from the hieroglyphs, assuming them to be the symbols of ideas, and directed their labours to the identification of the demotic with the Greek. Dr. Young might well be excused his being at a loss to comprehend how a cross-barred square ; a hemisphere ; a knotted string ; a lion ; a musical pipe ; two leaves of a plant ; and the recurved pillar of a chair ; could by any possibility be the proper mode of inditing Ptolemais or Ptolemy. Nor was the subject rendered more lucid when the sounds of these objects were ascertained, for example: *pu, tet, ua, lu* or *labu, maa, iu* and *ses*; but ever since the time of Zoega (1797) a suspicion had been hovering in the student mind that these characters might simply be phonetic sounds or letters, and the truth was suddenly brought to light, through the discovery by Champollion, that in the composition of words the sounds were simply represented by their initial letter; thus the seeming vague pictures and doubtful sounds would naturally be translated by the letters *ptulmis*      . The defect of vowels, Champollion recognised as a common peculiarity of the Semitic languages, and the addition of *e* after the letter *l*, in this instance, converted *Ptulmis* into *Ptulemis*, a very near approach to the Greek *Ptolemaios*. In the island of Philœ was the pedestal of an obelisk with a double inscription, hieroglyphic and Greek, which enabled Champollion to verify his discoveries; the characters included within the oblong ring of Ptolemy were identical with those on the Rosetta Stone, whilst another royal

ring supplied the letters Klaupatra or Cleopatra. Thus it happened that at the very outset of this discovery, the alphabet was supplied with ten letters, seven consonants, namely: *k* , *l* , *m* , *p* , *r* , *s* , *t* ; and three vowels, *a* , *i* , *u* ; to which may be added a variation of the characters representing *a*  and *t* . And the accuracy of Champollion's views was further confirmed by examination of the names of Berenice, Alexander, Cæsar, Tiberius, Trajan, and Hadrian. Champollion's researches likewise derived important illustration from the comparison of different copies of the book of the Ritual of the Dead, wherein words and syllables are in some instances represented by a single character, and in other instances by the individual letters of which the word is composed.



A language possessing upwards of three thousand, or even one thousand, characters which enter into the composition of its writing, presents a somewhat formidable obstacle to encounter in entering upon its study, and we cannot withhold our admiration and respect for those illustrious pioneers who have braved the difficulties of the undertaking and have made the road smooth for more humble labourers. This mighty host of characters is composed chiefly of syllables and short words, and includes a few letters; some of the characters represent sounds and some ideas of which they are symbols, and as it frequently happens that several characters have similar sounds (homophonous), such characters admit of being substituted one for the other. Let us suppose a priest-professor of one of the Egyptian colleges surrounded by his class of scribes whose duty it is to write at his dictation, the ordinary mode of multiplication of books before the discovery of printing; the scribes

possibly have been instructed in different colleges and represent different ideas, and perchance have grades of talent and ability; the host of three thousand characters is equally open to all, and many of those characters are identical in sound. What could we expect as a product of their separate labours other than a considerable diversity of adaptation and combination of characters? The more learned, or the idle, might indulge in symbolic or syllabic forms; the more painstaking might confine themselves to the simple alphabet or to phonetic sounds, and the result would follow that every copy of the same book might differ in text to a greater or less degree, although the sense of the whole would be preserved. Lepsius supplies us with a list of hieroglyphic alphabetic sounds, twenty-five in number, which is only one more than our own alphabet, but practically, instead of sufficing for the whole language, as in English, we shall find them very insufficient in Egyptian, and yet to obtain these twenty-five characters the three kingdoms of nature and the world of art have alike been placed under contribution. We may further note that, although for the most part these strange hieroglyphics are presented to us in a perfect form from the beginning, yet it is obvious that some must have been introduced from time to time as convenience or fashion might demand; thus the horse, which is one of several characters standing for *nefer*, beautiful or perfect, is not an indigenous animal, but was brought into Egypt by the Hyksos or Shepherd Kings, who reigned in the Delta, between the dates of 2200 and 1800 B. C.\*

\* It is an acknowledged fact that European nations owe their alphabet to Egypt; the hieroglyphic language being transmitted through the Semitic tribes of the Hyksos people to Phœnicia; and thence, in a more practical shape, dispersed both by sea and land over the rest of the surrounding world: e.g., in  we recognise A; in  N, &c.



Was the oblong ring which encloses a royal name a mere parenthetic sign, or was it a signet ring lengthened in its area for the purpose it so excellently serves? As a circle it would be emblematic of eternal existence, an aspiration dear to the Egyptians and complimentary to their kings; while the signet was the sacred seal of the sovereign. It is found in hieroglyphic writings, sometimes upright, as though stand-



ing on its signet  for example, in vertical writings, and sometimes lying on its side  as in horizontal writing, the convexity representing its summit and the signet its base; and its ideal indentification with the representation of a name is so complete that it stands for the Egyptian word *ren*, signifying a name. By English Egyptologists it has been called an "oval," or royal oval, because it contains the characters representing the name of a king; and from Champollion it received the appellation of "cartouche," possibly from its resemblance to a military cartridge. It is in this form that the name of Mena and his successors appear on

the royal lists, as in the tablet of Abydos. Above the ring is a group of four hieroglyphic characters: a twig of a plant (*su*); the half circle or hemisphere (*t*); and two zigzag lines (*n*); forming the word *suten*, which signifies "king;" below the signet is a seated figure, the symbol of a king crowned with the tall white helmet of Upper Egypt; the royal beard curves forward from the chin, and the flagellum or many tailed whip of authority reclines against his shoulder. The name of the king is enclosed within the circle and is formed of three characters, a figure resembling a comb, *men*, a zigzag or undulating line *n*, and the leaf of the plant *ahi*, *a*; which would read






*men-en-a*; but as in composition the initial letter of a word is alone sounded, the word would then be *m-en-a*, the *n* being a complementary of the syllable *men*. The practice of rendering the signification of a word more clear by complementary letters which spell it in full with the exception of the initial, is very common, and we shall find many such examples in the course of our studies.

The figure before us illustrates, moreover, the artistic taste of the sculptor; *suten*, it is clear, should be spelt with only one *n*, but the artist has here introduced a second zigzag line, possibly to render his picture more graceful. The characters within the ring lend themselves very naturally to this picturesque arrangement, and follow each other in the order in which they occur in the word, but had it been otherwise the artist would, as a matter of taste, have corrected any awkwardness of form by arranging them differently, for example, in writing them horizontally they

would stand thus . A note of this peculiarity, or, what is called the "lapidary style," will help us much in making out more complicated names. We are usually not entirely satisfied with learning crudely the meaning of a character, but we are naturally curious to know what the character represents; when we convert a group of hieroglyphs into letters or into a word we call that "transliteration," thus  is lettered into Mena; but we are

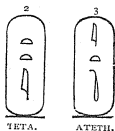
eager to know more than this, to know, for example, the meaning of the word *mena*, this constitutes "translation"; now, *men* signifies firm, and, consequently, *mena* would represent a man of firm and steady character. In our former chapter we have seen the same word united with

*nefer*, e.g., Mennefer, as the name of a city founded by Mena, the city of Memphis, and we are warranted in inferring that the signification of the word is "a secure and beautiful city." And then another question is presented to the curious mind. What is this character  so like a comb in appearance? Egyptologists seem to be agreed in considering it a chess-board, or possibly a draught-board, furnished with men; but the consequence is disappointing, we can gather little of character as applied either to a man or to a city in the game of draughts; why should it not be as we believe to be the fact, the crown of a battlemented tower which, as an ideograph, would convey a more satisfactory notion of strength and stability. One note more, at the risk of tiring our reader. Mena, as expressed in the inscription, signifies no doubt strong and firm, but both strength and firmness are of a passive character, are dead. Let us observe the artist whilst he creates a living, active, energetic, moving power, and gives life and vigour to the manly quality; this he does very simply by merely adding a pair of legs to the , thus ; the signification of the word has now acquired motion and life. In an artistic point of view this is the dash of light which illumines the whole picture; and this is an explanation of the variant in the reading of Mena which we so frequently meet with, and which, moreover, slightly alters its orthography, namely, Menai, in lieu of Mena.

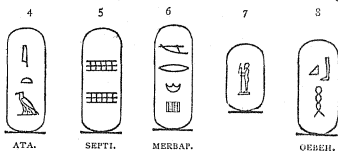
Another peculiarity of the Egyptian language is made evident by the way in which the king's name is depicted in the foregoing figure; the prefix *suten*, or king, ought to be sufficient to decide the question of royalty, but it is very usual to follow up the name with a character which shall further

determine the meaning of the word. Thus, in the instance before us, the delineation reads as follows: King (in alphabetical letters); Mena (within the ring); King (in effigy); and the final character is called the *determinative*, because it determines, beyond any doubt, the signification of the entire group. In like manner the hieroglyph of an animal would be followed by a picture of the creature intended to be distinguished, or by the delineation of a hide; the written characters of a bull by a sketch of a bull; the written name of a horse by the figure of a horse, etc. Hence it happens that this supplementary figure, while striking us as curious and amusing, will oftentimes be found very useful to the reader as settling the meaning of the writing by a convincing proof. And it must likewise be acknowledged to be very primitive, as suggesting that although the writer might not succeed in conveying his meaning by his letters, a picture of the object would be conclusive; just as a photograph of the writer after the signature of some of our literary correspondents might prove extremely useful at the present day, to determine a puzzling modern hieroglyph.

The interpretation of the oval of Mena supplies the clue to the decipherment of all the other royal names; the second king of the first dynasty is designated by two half-circles and the leaf, *t, t, a* (2); in a case of this kind when two consonants come together, it is usual for the sake of euphony to interpolate the vowel *e*, which would give us the word Teta. The third king (3) is indicated by a leaf *a*, a half-circle *t*, and a club *th*, which, with the addition of the vowel *e*, makes the name Ateth. The name of the fourth



king is written with the leaf *a*, the half-circle *z*, and an eagle *a*, which render the word *Ata*, without any other assistance. The fifth king is distinguished by two similar characters having reference to the demarcation of land by small water channels intended for irrigation; each of these characters would be written *sep*, and the duplication or dual would be indicated by the syllable *ti*, rendering the name of the king *Septi*. The characters composing the name of the sixth king are four in number, namely: a hoe *m*, a mouth *r*, a figure which gives the sound *ba*, and the cross-barred square *p*; which make together *Merbap* or *Merbep*. The name of the seventh king is represented by the effigy of a god, presumed to be that of *Osiris-unnefer*, the latter portion of the name resembling *Uenephes*, the fourth king of the list of *Manetho*. The name of the eighth king is more intelligible, and is written with an angle *k* or *q*, a leg *b*, and a twisted cord *h*; therefore, *Kebeh* or *Qebeh*.



## SECOND DYNASTY.

The Second Dynasty plunges us at once into one of the great difficulties of Egyptian history, the dates and succession of reigns. Our information on this topic, at this the pre-monumental period of the world, is entirely derivable from the lists to which we have already referred, for example, the tablet of Seti at Abydos and the list of Manetho; and now, under the head of the Second Dynasty we are supplied with five names by the former and nine by the latter. In other words, assuming the list of Manetho to be correct, and there is good ground for the assumption, the royal list of Abydos has excluded unaccountably the names of four kings. We shall presently find that the third dynasty has been treated in a similar manner, and that between the two dynasties a group of six kings has been omitted entirely. Thus are we involved in an Egyptian mystery which we must leave the Egyptologists to unriddle; and, as it does not materially touch upon our narrative, we prefer to follow the list of Abydos, and make such use of the Manethonian list as convenience of illustration may require. The names recorded by the two lists are as follows:—

<i>Abydos Tablet.</i>			<i>Manetho.</i>
9. Betau	...	...	Boethos.
10. Kakau	...	...	Kaiechos.
11. Baienneter	...	...	Binothris.
12. Uatnes	...	...	Tlas.
13. Senta	...	...	Sethenes.
			Chaires.
			Nephercheres.
			Sesochris.
			Cheneres.

The names in the Abydos column are Egyptian, and we are enabled to verify them by the royal shields; the names of Manetho's list, on the other hand, are Greek, being Hellenised by the author for the convenience of the Greek conquerors of Egypt of that day. It will be seen, therefore, that a certain moderate acquaintance with Egyptian hieroglyphs is almost an essential to the full appreciation of Egyptian archæology.

The reign of Betau or Boethos is signalised by the tradition of an earthquake which rent the earth asunder at Bubastis, in the eastern territory of the Delta, and swallowed up a vast number of the inhabitants. In another reign of



Cartouche of Betau :— the figure of a leg is the representation of *b*; the club standing above a cup-shaped pedestal, or pestle and mortar, is *ta*; the chicken is *u*. The remaining character is doubtful, and is supposed by Emmanuel De Rouge to be a wooden wedge.

this dynasty, namely, that of Nephercheres of the Manetho list, tradition informs us that the Nile "flowed with milk and honey" for the space of eleven days, by which we must understand that the water was milky in appearance and had a sweetish flavour suggestive of these substances. The nature of the changed aspect of the water has not in this instance been scientifically explained, but the event was well calculated to impress the imagination of a superstitious people; hence it happened, many years later, that the sons of Eliab addressed the patriarch Moses in the following words :—"Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness . . . Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards." (Numbers, chap. xvi, ver. 13-14.)

It is only reasonable to look at the signification of names for some explanation of the nature of the person or things which they represent ; thus it happens that we are fain to regard Mena as the inflexible ; and in like manner, Teta, the second Pharaoh, comes before us with a name which designates him as a successful warrior. Still more forcibly are we struck with the names of the tenth and eleventh Pharaohs of the monumental lists : Kakau, the bull of bulls ; and Baienneter, the holy ram, or holy spirit. And we are hardly surprised when we find that a most important signification attaches to them. We had almost lost sight of our former heroes after the foundation of Memphis, the subjugation of the Libyans, and the establishment of a college of priests in the sanctuary of Ptah ; but these strange names teach us that the priests have not been idle in the meantime in building up a scheme of theology. In very early times the human mind had conceived so great an awe of the Majesty of the Almighty, that his name was a forbidden word ; he was worshipped by the Egyptians under the name of Amen, the hidden, the invisible, whilst his qualities or attributes were realised in the names of their ordinary deities, such, in fact, were Ra, Ptah, Osiris, and the rest. But the priestly mind would seem to have considered that even these latter were too holy for the popular tongue and public gaze, and therefore the idea was conceived of representing them by means of inferior creatures. The bull enjoyed the honour of being the first among these sacred animals, and was declared to be the incarnation of a deity ; Hapi or Apis was the name which was given to the bull of Memphis, the bull of Ptah, the creative power ; while Merur, Men or Mnevis, was the bull of Ra, the sun-deity, the bull of Heliopolis ; and so it would appear that,



in compliment to his faith, the tenth Pharaoh of Egypt received the cognomen Kakau, the bull above all other bulls, the bull of bulls. Was it flattery or was it envy that led to the invention of another brass token of the divinity, and made his successor Bai-en-neter, the holy ram, *ba* signifying ram and also spirit. The invention is more creditable to the ingenuity than to the sincerity of the learned body from whom it emanated, and for all time will remain a blot on the theology of Egypt and a weapon in the hands of her adversaries. Moses was not the only student of Egypt, whether of Heliopolis or Thebes, who recognised the fallacy and imbecility of the observance; nevertheless it has stuck like pitch to the priestly mind, in some degree, even to the present day.

Henceforth in the history of ancient Egypt, the bull, before this time unknown, will be present as a constant factor; we shall find him selected with priestly care, tended and worshipped with superstitious ceremony, embalmed and entombed with magnificent rites and costly expenditure; and at the close of his existence leaving behind him, in the record of his birth, death, and burial, an authentic history of the Pharaohs in whose time he lived. It was customary to carve on a tablet the several particulars of the time and reign of the Pharaohs who were his contemporaries, and to hang up these tablets on the walls of the vault devoted to his sarcophagus. Many such tablets were found in the Serapeum by Mariette, and have been published in various ways; and the history of Psammetichus, his times and successors, has been strikingly illustrated by them.

The sacred bulls had a pattern of their own: the bull Hapi, called by the Greeks Apis, required to have certain special spots on its body, whilst the bull Mnevis was to be

uniformly black ; the former had its abode in the temple of Ptah at Memphis, the latter at On or Heliopolis. When a bull died it was supposed to have been absorbed into Osiris, and to become an Osor-api, hellenically Serapis, and its burial place or tomb was called Serapeum. We have already mentioned that the small chambers of the stepped pyramid of Ata, at Sakkarah, have the reputation of having been intended for the sepulture of the Apis bulls previously to the foundation of the Serapeum.

So recently as 1850 the Serapeum of Memphis at Sakkarah was explored by Mariette ; the narrative of his discovery, as told by himself, is very interesting. He had been engaged by the French Government to collect and bring home the Oriental manuscripts preserved in the convents of the Copts or Egyptian Christians. Arriving at Alexandria, he was shown half-a-dozen sphinxes in a garden ; when he reached Cairo he saw other sphinxes of the same model in the ornamental grounds of the celebrated Surgeon, Clot Bey ; crossing to Gizeh more sphinxes awaited him, corresponding exactly with the rest that he had already seen. Circumstances next led him to Sakkarah, where, almost completely buried in the sand, he perceived one of the same sphinxes in a situation which brought vividly to his memory a passage of Strabo, wherein mention is made of a temple of Serapis engulfed in sand, and around which were to be seen heads and parts of the bodies of sphinxes protruding from the earth. Close by the sphinx, just rearing its head above the level of the sand, he picked up a libation-table carved with an invocation to Osiris Apis. Mariette at once saw that he was on the track of an avenue leading to a buried temple. A handful of labourers gathered together at the moment brought into view masses of stone

which grew by slow degrees into the form of lions, peacocks, and Greek statues, flanking a causeway; but a toil-some labour of four years was necessary before the building could be thoroughly displayed. The structure itself was remarkable for its irregularity; it was evidently erected at different epochs, part corresponding with the style of the eighteenth dynasty and part being Ptolemaic. On its walls were engraven texts which could be counted by thousands; between two and three thousand monuments of various kinds were collected and sent away to France; and in the earlier portion of the building there had been discovered the embalmed mummies of sixty-four bulls. The sarcophaguses of the bulls were of polished granite, each carved out of a single stone, 10 feet high and 13 feet long, and 60 tons in weight.

Baienneter, the eleventh Pharaoh of the monumental list, whose name is delineated within the circle of the royal ring by a ram (*ba*, the animal); a vase of flaming incense (*ba*, the spirit); a hatchet (*net*, god); and the zigzag line



BAIENNETER.

representing *en* or *n*, making together Bai-neter-en, or, as it is commonly written, Baienneter, holy spirit or spirit of God; besides, the brute worship represented by his name has gained a further distinction by fixing the royal succession in the female line in case of an accidental failure of the male succession. This Pharaoh hav-

ing no son, decreed that his daughter should succeed him on the throne, and the practice thus established has been followed ever since, namely, that in the absence of an heir-male a daughter should be invested with the royal authority, and thenceforward an heiress-princess was always endowed with special privileges; her children reigned by





royal prerogative even when her husband was a commoner; whereas the children of a Pharaoh married to a commoner did not possess the same legitimate right to the crown.

The thirteenth Pharaoh, by name Senta, "the awful," is celebrated for adopting the idea of the incarnation of the mortal Pharaoh with the immortal deity; he was not satisfied with a spiritual descent from the gods, but, according to the philosophy of those days, the Pharaoh was flesh of the flesh of the deity. This dogma took a powerful hold on the minds of the Egyptians, so much so, that we read on the British Obelisk concerning Thothmes, that for him "the lord of gods hath multiplied festivals, knowing that he is his son, the elder, the divine flesh issuing from himself." The reign of Senta is also made interesting to us by the preservation of part of the architrave of a door of the tomb of one of his priests.

This valuable monument, probably the oldest in the world, at least in the possession of England, is deposited in the Ashmolean Library at Oxford. It is a slab of limestone upwards of three feet and a half in length, eighteen inches in height, and six inches thick. It was presented to the Library in 1683 by the Rev. R. Huntington, of Merton College, having been brought from Egypt by John Greaves, M.A., who was Professor of Mathematics in the same College for the years 1643-9. The slab was found in the necropolis of Memphis, possibly at Sakkarah, and is in a wonderful state of preservation, the carvings of a high order of merit, and the



SENTA.

The characters in the shield are :  s,   
  n, a hand    
 t, and  a.

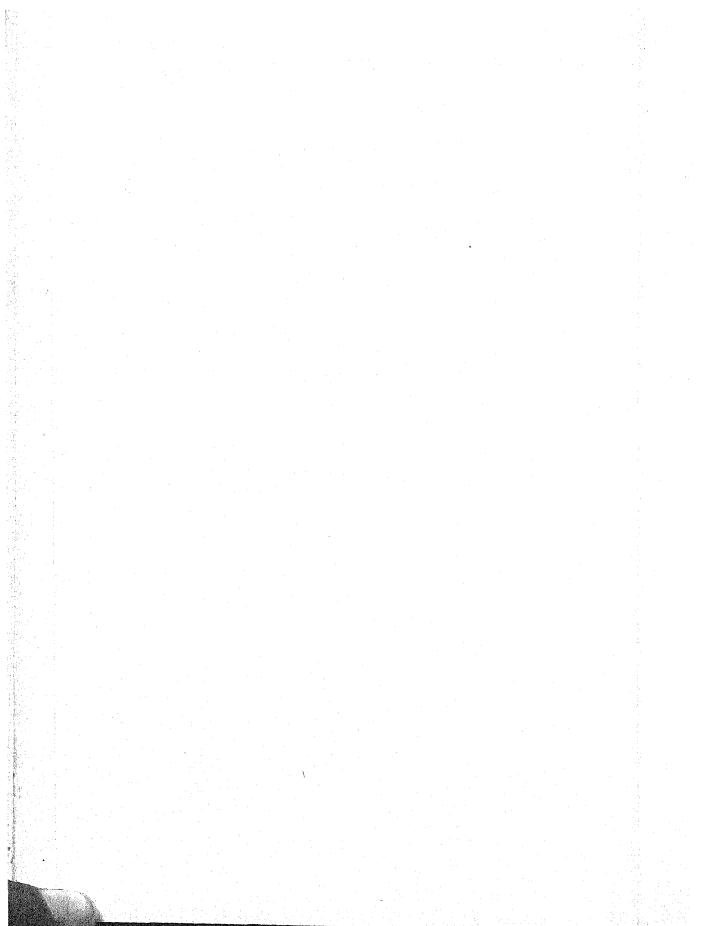
collateral decoration extremely beautiful. A priest and priestess are seated opposite each other, with an ornamental pedestal table between them, over which are placed meat offerings. Both figures are nude with the exception of a close fitting skirt; they are coiffed with large wigs which descend to the shoulders; they carry a many-thonged flagellum, symbol of protection, on the shoulder, and stretch forth the right hand towards the table. The features of the priestess are strikingly Egyptian; the profile of the priest is somewhat bruised. Their seats, which are slightly different, are supported on legs resembling those of an animal, carved with much taste, possibly an emblem of Anubis, the god of burials; the tail of the creature forms the back, which is likewise ornamented with a flower of the papyrus. On the wall behind the table are six perpendicular columns of hieroglyphs, all in fine relief, enumerating oblations of incense, dates, honey, and wine; and below the table, of bread and meat; and not least important, linen bandages for the garniture of the mummy; whilst, enframing the group, above, is a horizontal border on which are portrayed the escutcheon of Senta, and the titles of the priest and priestess. The priest is mentioned as one of the prophets of the worship and personal adoration of the Pharaoh, he being of the same race, and of the same flesh with the gods.\*

The title of prophet of the worship of the king recalls our attention to one of the special peculiarities of the Egyptians, namely, their veneration for the tomb. The wealth of the Pharaoh, as of his subjects, was lavished on

\* The illustration is engraved from a photograph by Messrs. Henry Taunt, of Oxford. The date of the tomb probably goes back to 3500 B.C.



ARCHITRAVE OF A TOMB OF THE 11th DYNASTY.




the tomb, for them the house of eternity. At the instance of the monarch there were instituted religious ceremonies, having for their purpose the maintenance of the tomb, the preservation of the mummy, the offering of oblations, the praise and worship of the departed, and possibly prayers for the successful issue of his pilgrimage through the realms of Hades. The office of priest or prophet of the worship of the king was regarded as one of honour and distinction, and was held by nobles of high rank, often by sons of the king, or members of the royal family. Usually chambers in connection with the tomb were devoted to these rites; and at a later period, when the pyramid became the royal tomb, a special building, a funerary or sepulchral chapel, was erected for the purpose and dedicated to the sacred office. It formed a part of the royal religion, and dated back very possibly to the earliest period of the monarchy. Amidst the numerous tablets discovered in the Serapeum, Mariette found one of white limestone inscribed with hieroglyphs in red and black pigment; in this inscription Unnefer, prophet of the worship of Nekht-hor-heb of the thirtieth dynasty, is also designated prophet of the worship of Mena and Teta, leading to the inference that such an office existed in the time of those Pharaohs, and that the title, with possibly some of the functions, was maintained in existence until the latter date, about 650 B.C. Moreover, the office was such that certain of its ceremonies could be performed in the lifetime of the Pharaoh, although the more important ones were necessarily deferred until his decease, or, rather, his absorption into Osiris, for, according to Egyptian belief, there was no death, but simply transition, or transmigration, from one state into another.

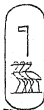


The surname "awful" or "fearful," applied to Senta, is expressed in a cartouche of the tablet of Sakkarah, wherein the word *sent* or *sont*, commanding fear or homage, is represented by the figure of a goose plucked of its feathers,



and prepared for the spit. This is a variant of the name of Senta, and illustrates another of the difficulties of Egyptological research, as showing that the same name may be delineated in an altogether different manner by different writers. For the first of these groups the priest of Seti is responsible; the second or variant is the production of the priest Tournari of Sakkarah, in whose tomb the table was found;

and another variant, namely,  is met with on the engraved stone of the Ashmolean Library; while additional variants might perchance result from the fancy of different writers. Two of the three groups are simply phonetic, in accordance with the style usually followed in the Abydos list; the other is ideographic. Thus it would seem that the same Pharaoh may be represented by several variants of his name, as, in fact, occurs in the instance of Betau, who in the Sakkarah list is designated by the variant

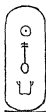


The hatchet in this cartouche signifies *neter* or holy; the three birds are night crows (*corvus nycticorax*); the night crow being the hieroglyph of *ba* the spirit; *n* is the ordinary termination of the plural.

Neterbau, the holy spirits. Moreover, other variants are occasionally met with which have a less satisfactory origin, proceeding, indeed, from some error on the part of the sculptor or of the scribe.

Of the four remaining kings admitted into the list of Manetho, little is known beyond their names. Nephhercheres, it will be remembered, is the king of whom we have already made mention as reigning at the

time when the Nile flowed with milk and honey, and Sesochris has the reputation of having been of gigantic stature, upwards of 8 feet in height, and more than 5 feet across the shoulders. Nephercheres and Sesochris appear on the list of Sakkarah with cartouches which designate them Neferkara and Neferka Sokar. These names are remarkable as being the first example we have yet seen of the introduction of deific titles into the royal name. The simplicity of designating a Pharaoh after his intrinsic qualities was by degrees in course of abandonment, and the religious theories of the time, or the name of one or more of the gods, were selected for the purpose of building up his title, and more especially that divine title which the Pharaoh received at his consecration, when he was proclaimed *suten cheb*, that is to say, ruler like the sun, over the northern and southern hemispheres, the prenomen or throne-name as it is commonly called.



The characters in this cartouche are the sun's disc, *Ra*; the guitar, *nefer*; and a pair of arms raised perpendicularly, *ka*, that is Raneferka; but as the emblem of the sun-god, although enjoying the first place in the cartouche, is generally read last; the word would then be Neferka-Ra, the beautiful or perfect image of the sun.



The characters of the second cartouche are: a door bolt, *se*; a cup with a handle, *ke*; an open mouth, *r*; then follow the guitar and the uplifted arms as in the former, Neferka. Here, the upper characters spell the word *se-ke-r*, or *sokar*, which is part of the name of the god Sokar-Osiris; and, as in the former instance, are to be read last, thus giving us the word Neferkasokar, the perfect image of Osiris Sokar.

## THIRD DYNASTY.

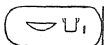
The Third Dynasty derives its title from Memphis ; it is denominated Memphite, and is represented on the Abydos tablet by seven Pharaohs, and on the list of Manetho by ten. The names of these monarchs as they appear on the two lists are as follows :—

<i>Abydos Tablet.</i>				<i>Manetho.</i>
				Necherophes.
				Tesorthros.
14.	Tati	...	...	Turis.
15.	Nebka	...	...	Mesochris.
16.	Sersa	...	...	Souphis.
17.	Teta	...	...	Tosertosis.
18.	Setes	...	...	Aches.
				Sephouris.
19.	Neferkara	...	...	Nekepheres.
20.	Seneferu	...	...	Soris.

We are not disposed to be drawn into a philological argument as to whether Tati might have been mistaken for Bebi, or whether Tati and Bebi were separate kings, or as to whether the writer of the Abydos table may have committed the blunder of inserting a head where only a wooden wedge should have been found ; but certain it is that a considerable amount of confusion exists at this period as to the precise definition of the royal names, and Mariette possibly takes a correct view of the matter when he says :—  
 “At an early period, as early, in fact, as the nineteenth dynasty, the Egyptians were by no means agreed as to the orthography of the names of some of their ancient kings. These kings possibly had left no contemporary monuments behind them, and their memories were preserved by tradition rather than by written testimony.”

Tati, in the early part of his reign, was called upon to take up arms in defence of the western frontier of Lower Egypt. The Libyans had repeated the encroachment which first drew Mena from his home in the upper country to establish a fortress at Memphis, and Tati was successful in repelling their invasion, being materially assisted in that undertaking by an extraordinary appearance of the moon, which seemed to expand into gigantic dimensions and so struck terror into the superstitious minds of his opponents.

To him succeeded Nebka,



who has been

styled "the physician," and he is reputed to have brought the art of carving and polishing stone to a high state of perfection. The title of physician had reference not merely to his knowledge of the medical art, but likewise to his pursuit of chemistry, inasmuch as he is said to have invented colours, and to have introduced into sculpture the additional adornment of painting.

Seneferu, the last Pharaoh of the third dynasty, the twentieth king of the Abydos list, dating about 3350 B.C., shines forth from amidst his brother sovereigns with remarkable brilliancy; distinguished alike as a soldier, an architect, and a patron of literature and art.



Name-shield of Seneferu from the Abydos tablet:—the characters composing the name are, *s-nefer-u*.



A variant of the name of Seneferu, as it appears on the Sakkarah list:—the characters are, *s-nefer-f-r-u*; in this instance, if we take the letters *f* and *r* to be complementary, *nefer* would be represented by its initial letter alone, and the name would read *s-n-f-r-u* or *snefru*.

The rich pastures of the eastern frontier of Lower Egypt, the land of Goshen, must, from the beginning of time, have awakened the eager longings of the wandering tribes of the neighbouring Desert of Syria. The shepherds of Sinai would have failed in their duty to their flocks and herds had they not led them into the fertile lands of the Delta. Repeated encroachments may have given boldness to their aggression, and the time arrived at length when the Pharaoh of Egypt must have felt himself called upon to summon his army for resistance. To chastise the invaders he himself became invader in his turn, and, amidst the gloomy valleys of Sinai, the mines of Magharah, rich in copper, in emeralds, in malachite, and in a blue mineral resembling turquoise (*Mefek*) were disclosed to his search.\*

\* The principal mines of Sinai worked by the Egyptians were those of the valley of Magharah, remarkable for the production of the turquoise, and those of the valley of Sarbout el Khadem, where the metallic ore of copper was likewise found. The term *mefek*



(*m f k*, with the determinative for metals) would seem to

have been employed generically:—one while signifying the turquoise and green malachite, and another while the metalliferous ore and the pure metal, and again, as we learn from Chabas, for various kinds of brilliant minerals besides. The Egyptian turquoise was of no great value, being apt to lose its colour, and we cannot well conceive it to have been of sufficient importance to warrant the maintenance of the mines unless the more valuable copper be taken into consideration. Few turquoises have been preserved among the spoils of the tombs, the most notable being those belonging to the jewels of Queen Aah-hotep, mother of the Pharaoh Ahmes, founder of the eighteenth dynasty, and the ornaments found in her tomb. The complexion of Hathor the queen of beauty has been compared to *mefek*, but we can hardly suppose the blue of the turquoise or the green of malachite to have been the colour intended; whereas some of the reddish yellow tints of metallic copper would not have been unbecoming even to the features of an Egyptian goddess. It was not uncommon in those days to com-

A tablet carved on the face of one of the precipitous rocks at the entrance of the Valley of Magharah, or Valley of the Caves, and accepted by Egyptologists as the earliest historical monument in existence, records this first Syrian victory, and represents the king felling his adversaries with a club, in the presence of Hathor, the patron goddess of the district as well as of the mines. On this tablet he is designated the conqueror of the foreigners or shepherds of the East.

Next, we are drawn away from the Valley of Magharah, in the peninsula of Sinai, to contemplate the pyramid of Seneferu in the necropolis of Meidoom, the second most ancient pyramid in the world, and, like its predecessor, presenting certain peculiar features of construction ; being, presumably, built around a core of rock and incompletely finished. Its central part rises from about its middle in three huge steps forming a square tower, whilst the lower part is clothed with masonry of superior workmanship. An attempt to penetrate its interior has brought into view a compact structure of blocks of stone cemented together with mortar, and representing an amount of solidity which has hitherto baffled the efforts of the explorer. Deep down in its base the sarcophagus of Seneferu, more fortunate than his brother Pharaohs, is supposed to lie undisturbed, and for the present has eluded the search of the enquirer. From its presumed partial formation of rock to the exclusion of masonry, this structure has been termed by the Arabs *Haram-el-Katdab*, or the false pyramid ; the dimensions of its base give a measurement of about 530 feet (Perring), considerably more

pare the parts of the body to different metals or minerals, for example : the bones to silver, the flesh to gold, and the hair to the azure lapis lazuli (*Khesteb*) ; so that *mefek* might fairly be claimed for the ruddy hue of the complexion.

than that of the stepped pyramid of Sakkarah, whilst its height, had it been completed, could not have been less than 125 feet.

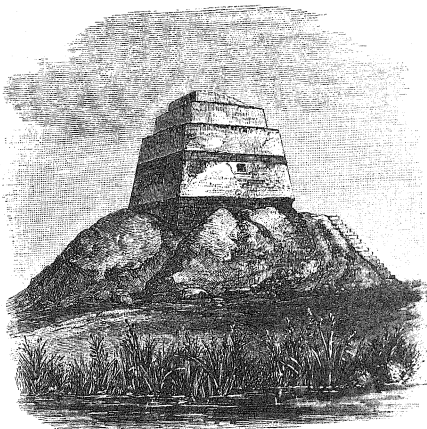


FIG. 7.—The Pyramid of Seneferu at Meidoom, copied from Perring in "The Pyramids of Egypt," of Colonel Howard Vyse. Around the base of the pyramid is an immense mound of broken stone, from the midst of which springs a square tower nearly 70 feet high; and above this tower rise up a second and a third; the former being 33 feet in height, and the latter 23 feet, making the present elevation of the monument above the encircling mound 125 feet.

Meidoom, or, as it is written by Mariette, Mer-Tum, the beloved of Tum, is a village 40 miles south of Memphis, and the pyramid and necropolis are a mile distant, mounted on a shelf of rock which constitutes a platform overlooking the plain, and continuous with the similar platform of Sakkarah and the wide spread promontory of Gizeh. Why,

it may be asked, did Seneferu select for his mausoleum a spot so far apart from the necropolis of the first dynasty? Was it that an ancient city formerly existed near that spot, the city of Seneferu, the vestiges of which still remain undiscovered, a supposition far from impossible, or was it the mere convenience of a prominent core of rock fitted to become the pivot of the pyramid, and the presence of abundance of building material. Without attempting to solve this question, we may take note that at the distance of a few hundred yards away, on one of the steps of the same rocky platform, tombs of this period have been found which are partially built up of huge blocks of stone, some of them upwards of 20 feet in length, and weighing many tons. These tombs are objects of the deepest interest; they are covered with hieroglyphs which record the history of the families to whom they belonged; they are ornamented with sculptured bas reliefs of wonderful excellence and beauty, and they are enriched with figures curiously delineated in a mosaic pattern.

The pyramid and the tombs of Meidoom are an important evidence of the advanced state of architecture and of the building art at this early period. The masonry of the pyramid has received the commendation of all travellers, and the massive stones of the tombs evince the presence both of power and of contrivance. The tombs are constructed of immense blocks laid in regular order and built against the vertical face of a rocky shelf; a large portal opens into a narrow chamber, which is visible from without, and every part of the surface of the walls is carved with bas reliefs and hieroglyphs or with figures represented in mosaic with

\* They are admirably portrayed in the Author's excellent illustrations to "Nile Gleanings," by the Honorable J. Villiers Stuart, M.P., 1879.



coloured cement. Three of these tombs have been specially distinguished ; one is the tomb of the Princess Atet, of the family of Seneferu ; another is the tomb of her husband Nefermat ; and a third, some distance away, is celebrated as having been the depository of the wonderful statues of Prince Rahotep and the Princess Nefert, discovered by Mariette in 1872, and preserved with so much care in the




FIG. 8.—Head of the celebrated statue of the Princess Nefert, of the family of Seneferu, preserved in the Egyptian Museum at Boulak. This statue takes precedence in age of the great pyramids of Gizeh, and must be regarded as the most ancient statue in the world. It is copied from a photograph.

Museum at Boulak ; as also of the admirable portraiture of geese, in the same Museum, supposed to be the oldest picture in the world. Originally the tombs were concealed by a wall of crude bricks coated over with stucco, the latter being ornamented with delineations of pylon-shaped entrances and supporting columns, and to this coating time had added an additional covering of fragments of stones,

flints and sand. Indeed, to this protective investment is attributed the excellent preservation of the statues and sculptures found in their interior; nevertheless, the masonry affords evidence of having been rudely shaken, apparently by an earthquake, and several of the enormous blocks have been rent asunder. The mosaics have been formed by cutting deep holes in the limestone and filling the cavities with coloured cement, which in the course of setting has become harder than the stone itself. When the square cavity for the reception of the cement had been completed, a hole was drilled in its base, to receive a peg of wood in order to give additional firmness to the composition. The means of sinking these cavities, according to Mr. Villiers Stuart, are scattered about in various directions,—flakes of flint, some still bearing evidence of the work they have executed. Of the deepest interest are the subjects which form the decoration of these tombs. On either side of the entrance of that of Nefermat are colossal figures in mosaic of himself and wife, in one group; and of himself and a little child in another. At the far end of the chamber he is delineated side by side with his wife, their names sculptured over their heads; above, he is contemplating an ample catalogue of sepulchral gifts; while, on the lateral walls, he is carried along upon the shoulders of bearers; and high over head a royal circle proclaims his kinship with Seneferu. The illustrations, as a whole, have for their object to portray the rank and dignity of the nobleman and his domestic felicity with a faithful and loving wife. So the good man bows cheerfully to the fate which rends these social ties whilst he contemplates with satisfaction the abundant funereal gifts which are to serve him during another stage of his existence; dead for awhile to his earthly home, but undying and expecting to

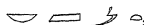
return to his original form when the duties and penalties of justification are fulfilled.

Let us turn from the tomb of Nefer-mat, the perfect in truth, to that of his wife Atet; and here a curious and a happy picture is spread before our eyes: the husband is employed in netting birds; the game is conveyed by servants to the princess seated on her chair. At the end of the chamber the wife, in presence of her husband, lays her hand upon her breast as though she would express her infinite devotion to her lord. Whilst round about we have the preparations for a feast; the slaughter of a spotted antelope and the carrying of the provisions to the banquet table; all this is clearly shown, even though the earthquake has seriously disturbed the massive stones. The history of the wife is summed up in diminutive space; her implicit devotion to her lord and her perfect happiness, in her social and in her married life. She is now prepared for her mortal sleep, to follow him still through those scenes and duties of the under-world which her simple religious faith teaches her to expect.

Amongst the ancient papyri secured by De Prisse for the National Library of Paris, is a paragraph which mentions Seneferu as a beneficent king raised up to be governor of the country.\* And he is also distinguished by the long list of his heraldic bearings which surpass those of his predecessors and overshadow the simpler titles of earlier Pharaohs. The standard or banner of Seneferu was surmounted with the hawk *hor* , bearing the double crown of the upper and


\* "Behold His Majesty King Huni died, and his Majesty King Seneferu became a beneficent king for the whole country." This passage suggests the enquiry as to whether the country had been divided at the time of the accession of Seneferu.

lower country on its head, implying that Seneferu was the legitimate successor of the god-king Horus, and the ruler of the whole of Egypt, upper and lower; while on the banner itself was displayed the device *neb maa-t*,




, signifying lord of justice. Seneferu was also designated by three devices denoting sovereignty and

power, for example: *suten cheb*  king of the South and

North hemispheres, lord of the two diadems  the vulture

(Upper Egypt), and the uræus or basilisk (Lower Egypt); and

the hawk supported on the sign for gold ; which is

usually read, the Golden Horus or Horus the Conqueror, but may be intended to include Nubia, or the Land of Gold. The reign of Seneferu, although of the highest importance to Egyptian history, was brief, so brief, in fact, that he was unable to complete his pyramid; which still remains unfinished. Nevertheless, the record of his reign has left behind for our instruction, the most ancient historical monument in the world, the tablet of Magharah, together with the most ancient examples of painting and sculpture.

It is in connection with Seneferu that we first find mention of a Queen of Egypt whose name was Mertetfes, "the beloved of her father." She is also designated as the spouse of the king whom she loves, the attached of Horus, and the companion of the Lord of the vulture and basilisk. Other inscriptions found in her tomb at Gizeh, near the great pyramid, point her out as a great favourite of Seneferu and of his successor Khufu, and as the devoted friend of Khafra. Thus it would appear that Queen Mertetfes enjoyed the favour of three consecutive sovereigns; and as Khufu attained to a considerable age, the Queen must have been advanced in

years at the accession of Khafra. It is presumed that Nefermat was the only son of Seneferu, and that both the prince and his devoted wife Atet died before the king. In two tombs at Gizeh a son of Nefermat is mentioned ; this son became a priest of Apis, and was elevated to high distinction during the reign of Khufu. Why he did not succeed to the throne is not apparent. If Khufu had not taken Queen Mertetfes to be his wife it might be assumed that he was married to the Princess Nefertkau, the eldest child of Seneferu, and in that manner have acquired his right to the throne.

Seneferu was rich in contemporary tombs, those witnesses of identity so important in confirmation of that early period of the world. In the necropolis field of Meidoom there were the tombs of Nefermat and Atet, of Rahotep and Nefert ; at Gizeh, near the great pyramid, Hapenmat, mother of the king ; Queen Mertetfes his wife ; Nefertkau, his daughter, with her son and grandson Nefermat and Safnefru ; of Kaensuten with his wife Ha and son Horuer ; and at Abouseer, Amten, the hek or governor of the divine abode of the king.











THE TREE OF KNOWLEDGE.

## CHAPTER III.

## THE PYRAMID BUILDERS.

THE Fourth Dynasty is represented by another family of the Memphite line; but the number of the Pharaohs is differently stated in the various lists. The tablet of Abydos enumerates five, the list of Sakkarah eight, and Manetho nine. The Abydos list and that of Manetho may be quoted as follows :—

<i>Abydos Tablet.</i>				<i>Manetho.</i>
21.	Khufu	...	...	Souphis.
22.	Tetefra	...	...	Patousis.
23.	Khafra	...	...	Souphis.
24.	Menkaura	...	...	Mencheres.
25.	Aseskaf	...	...	Bicheris.
				Sebercheres.
				Thamphthis.

Three of this number, namely: Khufu, Khafra, and Menkaura, are distinguished as the Pyramid Builders, and are commonly known by their Greek synonyms Cheops, Chephren, and Mycerinus; whilst the names of their pyramids are    khu-t, the light, signifying the brightness of the horizon , this character and the figure of the pyramid being determinatives, the one of the kind of light, the other of the object named;   Ur, the Great; and   Her, the chief or principal.

We need no argument to prove that architecture at this

period was the governing passion of the day; already, in the first dynasty, and again in the third, two grand pyramids had been erected, to serve as royal tombs, by the Pharaohs Ata and Seneferu. In the tombs of the reign of the latter king sculpture had risen to an extraordinary pitch of perfection. The artistic mind declared itself capable of the most ambitious projects, and, impelled by the Egyptian instinct for magnitude, very readily seized upon the opportunity of transforming, by sculpture, an entire rock into a statue. Standing up on the rugged platform projected from the foot of the Libyan Mountains



FIG. 9.—The Sphinx, from an admirable photograph by Good, forming part of the Mansell series. There is life in the fierce gaze of the eye of the monster glaring forth amidst the ruin of its battered features. The hollow at its base marks the rapid filling up of the excavation which had been cleared around its foundation. At the margin of this hollow, in front, is an Arab, whose diminutive size illustrates the stupendous proportions of the statue. In the back ground, some few hundred yards distant, is the second pyramid, the pyramid of Khafra, indicated by its cap of facing stones, the sole bearer of this outer covering, which was originally common to all alike.

was a huge ridge of limestone that bore a rude resemblance to a reclining quadruped. This in the hands of such competent artists was readily converted into the figure of a lion with the head of a man. It lay couched due east and west in massive grandeur, the head reared above the brink of the scarped rock which overlooks the valley of the Nile, the gigantic eyes gazing intently forward towards the distant horizon as though watching for the first brightening gleam of the rising sun. This mighty monster is the Aboo'l Hôl, or father of terrors, of the modern Arabs; it is an emblem of the all-powerful Pharaoh, for the Egyptians; and from the Greeks it received the name of Sphinx.

No grander design could have been chosen for the head than that of the kingly Horus; surmounted with the regal head-dress or pschent, the tall conical crown and wide flowing wig; over the brow the threatening basilisk, and depending from the chin the royal beard. How marvellous that face, 30 feet from chin to forehead; 14 from side to side, and glowing with the ruddy hue of the sacred pigment; the body, 140 feet in length, and the outstretched paws 50 feet long. Between the paws was a space which had been converted into a temple, 35 feet long and 10 feet wide, whilst immediately in front of the breast of the giant was a small sanctuary entered by a doorway divided into two passages by a reclining lion. The end of the sanctuary was formed by the celebrated tablet of Thothmes IV, and its sides by two other tablets covered with sculptured bas reliefs and hieroglyphs. Leaving the sanctuary and proceeding along the centre of an oblong court which constitutes the chief bulk of the temple, we find in front of its entrance an altar, now preserved in the British Museum. The altar stood on a platform or terrace level



with the floor of the temple, and from this terrace some 20 feet further eastward there rises a flight of thirty steps, reaching to another terrace nearly 50 feet long on which are two stands, intended probably for the better observation of the ceremonies of the temple by the Pharaoh; and still moving to the east, thirteen steps which reach the level of the rocky platform whence a gradual descent is carried







FIG. 10.—The temple constructed between the huge paws of the Sphinx: a modern edifice as compared with the Sphinx itself. The upright slab in front of the breast of the monster is a votive offering by Thothmes IV; the slabs on the sides bear the names of Rameses II. One of these is now in the British Museum. The slab of Thothmes is carved with an inscription, which narrates his dream and the petition of the Sphinx to have his noble statue kept clear of the floating sands of the desert.

downwards into the plain. It was by an imposing array of terraces and flights of steps such as these, extending to a

length of upwards of 100 feet, by 40 feet in breadth, and admirably adapted to view the huge proportions of the enormous giant, that the approach was made to the sacred temple before whose entrance the smoke of the burnt sacrifice rose from the altar and circled around the features of the god. We have sketched this description from the account given by Salt of the exploration made by Captain Caviglia in 1818, to which the British Museum is indebted for several of the objects therein mentioned ; among others, one of the sculptured tablets and several fragments of the beard of the Sphinx. Caviglia had much trouble to restrain the overflow of the sand even while he prosecuted his work ; but at the present day all is submerged, swallowed up by the sands of the desert, save the mutilated head of the monster and the outline of a part of its back.

A lion with the head of a man was the symbolical embodiment of power combined with intellect, fitting emblem of a mighty Pharaoh, and the figure of a sphinx became thenceforth the hieroglyph\* of the lord of the country. Moreover the mortal Pharaoh being the representative of the immortal Ra, the Sphinx served to personify Horemkhu, the Greek Harmachis, or Ra, in his fullest splendour as he majestically spans the arch of heaven between the two horizons. Did the Sphinx realise no further use than that of a mighty emblem of regal power and of human art ? Tradition declares that it enclosed the tomb of an ancient monarch called Armais, a name closely resembling Harmachis. Mariette considered the suggestion worthy of search, and had expressed an intention

\* The Egyptian name of the Sphinx is  *secheps* with the determinative . It is also found written thus :   *hu*.

shortly before his death, of exploring the foundation of the monument.

Of that vast platform of rock which constitutes the great Necropolis of Memphis, with its separate centres at Sakkarah, Abouseer, and Dashoor, the promontory of Gizeh was the burial place of the fourth dynasty. The mighty Sphinx marked the spot which was soon to become celebrated; and temples were founded in honour of the god and of the goddess of the under-world, Osiris and Isis. Isis was invested with the rank of Queen of the Necropolis, and the ruins of a temple dedicated to her worship are still visible to the north of the Sphinx, whilst ruins of the temple of Osiris are discoverable on its southern side. In this way the necropolis field was fittingly consecrated to its holy purposes. Another architectural structure is supposed to have been dedicated to the worship of Horemkhu, the deity of the Sphinx; and in a fourth, explored in later times, Mariette discovered an inscribed stone, part of a broken wall, which has furnished considerable information with regard to this period and to these temples. The text of this stone is a record of the acts of Khufu, and reads as follows:

“The living Horus—the King of Upper and Lower Egypt, the living Khufu—verily hath he himself restored the temple of Isis, priestess of the pyramid, near the spot where stands the Sphinx; to the north-west of the temple of Osiris, the lord of Rosatou.

“He hath built his pyramid where stands the temple of the goddess, and there likewise hath he built the pyramid of the Princess Hentzen.

“The living Horus—the King of Upper and Lower Egypt, the living Khufu—hath done this for the sake of his mother

Isis ; the divine mother Hathor, priestess of the Memnonia, having ordered that it should be so recorded by an inscription. Also hath he renewed the divine offerings and built for them a temple of stone ; and for the second time hath he restored the statues of the gods of the temple in his sanctuary.

"The place of the Sphinx, of Horemkhu, is to the south of the temple of Isis, priestess of the pyramid, and to the north of the temple of Osiris, lord of Rosatou ; the images of the god Horemkhu tally with the regulations prescribed."

The religious faith of the Egyptians comprised two prominent articles of belief—one was the immortality of the soul, the other the resurrection of the flesh. The soul or spirit is frequently delineated on the walls of the tombs as a hawk with human head furnished with wings by which it



FIG. 11.—Anubis, the jackal-headed god, his head surmounted with a wig, spreads his hands as if in protection, over a mummy, which is laid out on a couch. Anubis fashioned the mummy of Osiris, and was regarded as the god of funeral ceremonies. The mummy, as shown by his beard, is that of a king. On his side, is the kneeling figure of Isis with out-spread wings ; and at the head of the couch a lotus flower. His soul, with a human head and the body of a hawk, flutters above the face of the mummy, holding in its hands a miniature sail, symbol of breath, and the crux ansata or sign of life. When these are placed against the nostrils and mouth of the deceased, he will awaken from his lethargy and live.

could hover around the mummy of the deceased and watch over its preservation. But this latter condition demanded immunity for the body from disturbance and defilement and suggested a proper protection of the tomb. Hence, much of the religious thought of the Egyptian was devoted to the construction of his tomb, the dwelling of the future, to which, after an indefinite period of penitence and probation, the spirit would return to infuse new life into the shrivelled corpse. The existing life was as nothing to him compared with the life to come, and its necessities of little concern ; the sun-dried brick was a sufficient protection for the living man ; but the dwelling of the future called forth the highest ability of the architect, the mason, and the artist. A square-shaped shaft or well was sunk deeply into the solid rock ; at the bottom and side of this shaft was excavated a vault to receive the sarcophagus or mummy case ; and when the sarcophagus enclosing the mummy was placed in its vault the entrance was securely closed with masonry. Then the shaft or well was filled up to the surface with rubble mixed with cement. Above the place of interment was built the tomb proper, by the Arabs called *mastaba* ; the *mastaba* had the exterior form of a truncated pyramid, whilst within, in conformity with its size, were one or more chambers which served for the reception of the family and friends of the departed on stated occasions, and for the deposit of funereal offerings ; the walls, on the other hand, were appropriated to the genius of the painter and the sculptor. The tombs of the wealthy were erected during their lifetime and frequently displayed much elegance and beauty in their arrangement and decoration. The tomb, therefore, consisted of two separate parts : the hidden, well-secured cell, which was destined for the reception of the sarcophagus and its owner,

and the mastaba or sanctuary devoted to the ceremonies of commemoration.

In considering the tomb of the Egyptians there is nothing more surprising than the ingenuity and contrivance which were enlisted for the purpose of securing the sarcophagus from disturbance, and this increased in later times, when perhaps a greater necessity for caution was evinced by the prevalence of depredation. Valuable ornaments, rich gems, and precious metals were generally used for the decoration of the mummy; but these were as nothing in comparison with the preservation intact of the body itself which patiently awaited reanimation. And so we are led on, as it were insensibly, to a full comprehension of the significance of the mighty pyramid, at once, as Brugsch observes, the mausoleum and the monument of the deceased king. To pile up a mountain as a tombstone was a thought well worthy of an Egyptian Pharaoh, of Ata, of Seneferu, of the brothers Khufu and Khafra, and of their nephew Menkaura.

We can easily understand that the immortal sanctuary and the future abode of the Pharaoh should occupy his thoughts from the earliest period of his reign, for the undertaking was of mighty import, and its accomplishment called up a necessity for patience and time. The spot selected by Khufu for the station of his pyramid was a happy one, the broad shelf of rock stretching like a promontory towards the royal city of Memphis, 100 feet above the level of the plain which lay at its foot, "where stands the temple of the goddess" Isis, the tutelary deity of the necropolis, and where reclines the stately and regal Sphinx, type of the sun's daily journey through the heavens and of the Pharaoh's pilgrimage on the earth. The Libyan Mountains supplied in

abundance a coarse nummulite limestone\* fitted for the rough work of the builder. But a stone of a finer quality, a magnesian limestone, almost a marble in density and appearance, was to be brought across the Nile from the Mokattam Mountains of the Arabian range, for the better work ; and, more than that, the red granite rocks of Syené, nearly 600 miles away, were made to yield up their riches for the great undertaking. The quarries at this time must have swarmed with skilled workmen, a considerable army of masons must have been in possession of the rocky platform, whilst a multitude of labourers contributed their collective aid ; and yet we are told that the preparation of materials and the building of the core of the great pyramid occupied ten years, whilst three times that number of years were required for its completion.

Authors and travellers are universally agreed as to the beauty of the stone and the accuracy of the setting of the red granite blocks which form the inner chambers and galleries of the great pyramid, but we should have been surprised to have found it otherwise after the knowledge we have acquired of the excellence of the work of the pyramid of Meidoom and the perfection of the statues of Rahotep and Nefert, found in the neighbouring tombs ; nor can we easily forget the skilful mosaic decoration of the tomb of

\* In allusion to the small fossil shells which have gained for this stone the designation of "nummulite," Strabo observes :—"One of the extraordinary things seen by us about the pyramids should not be omitted. Some heaps of broken stone lie before the pyramids amongst which are found raspings in shape and size like a lentil, and from some there is a protrusion like hulled corn half-shelled. The story goes that fragments of the workmen's food have been turned into stone, which is not improbable, since, in our own country, there is an oblong eminence on a plain which is full of lentil-shaped pebbles of a calcareous stone."

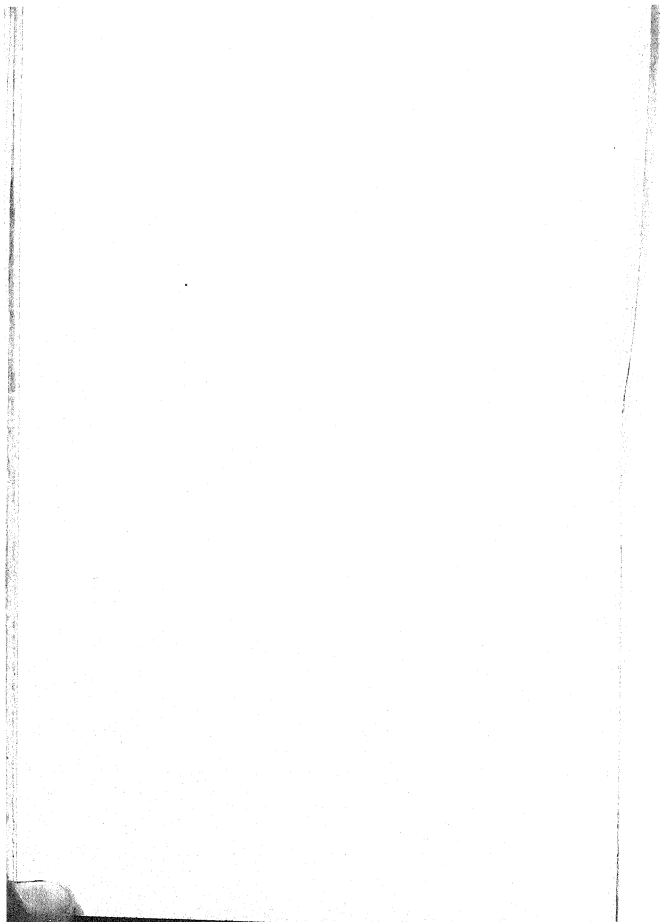


PANHART CHROMO-LITH.

Andrew MacCollins  
12/12/18

THE GREAT PYRAMIDS OF GIZEH.





Nefermat. And, just as we were impressed with wonder at the completeness of organisation of the ancient kingdom at the advent of the Pharaoh Mena, so now we must acknowledge the high standard of perfection in the science and art of the architect and builder which prevailed in the fourth dynasty; between 5,000 and 6,000 years ago.

The plan of the building of the great pyramid would seem to have been—to mark out upon the rocky platform an accurate square which should be exactly oriented, that is, should correspond with the four cardinal points of heaven, east, west, north, and south. Around this square centre the rock was removed and levelled, leaving the central block, 22 feet high, as a nucleus or core to the subsequent additions of masonry. In the meantime a shaft or well was sunk into the square mass of rock so as to form a descending passage, with a direction from north to south, and, having reached a point corresponding with the vertical centre of the block, a chamber for the reception of the sarcophagus or coffin was carefully excavated. And in the next place another passage sloping northward was constructed as a communication with the outside. Such an arrangement as this would have been sufficient for ordinary purposes, and is all that exists in smaller pyramids; but the proportions of the great pyramid were so vast that it became convenient at a future period to construct a sepulchral chamber in the centre of the masonic mass itself and many feet above the level of the original rock.

The next proceeding was to build a broad wall of masonry all around the square of rock; and upon this square base another wall of a lesser diameter than the former, which should cover the rock centrally and leave a




broad step externally. By successive repetitions of this operation a stepped pyramid was erected which only needed the adjustment of the apex to make it complete. To enlarge this stepped structure required the addition of a wall from bottom to top ; and the graduated accretion of a series of such stepped walls sufficed to raise the great pyramid, in the course of years, to its present stupendous proportions. The legend informs us that the Pharaoh commenced the building of his pyramid in the year of his accession to the throne, and added a wall every year, so that at or near his death it only required its final completion ; and it has been judged from this statement that if the number of successive additions composing a pyramid could be ascertained we might arrive at a knowledge of the number of years of the king's reign. But it is to be inferred that the Pharaohs of Egypt were too wise to leave any such duty to the gratitude or inclination of their successors, since the greater number of the pyramids were really finished, excepting notably the stepped pyramid of Sakkarah and the pyramid of Seneferu at Meidoom ; and in both these instances the reason of their incompleteness may be explained by the early death of their owners.

The act of completion of the pyramids consisted in filling up the angles of the steps with blocks of fine white limestone, which were brought from the Tourah and Massourah quarries of the Mokattam Mountains. This work was accomplished in tiers from top to bottom ; the blocks were carefully and accurately adjusted, and when each tier was completed the surface of the stones was beautifully polished. It happens fortunately that two of these casing blocks\*

\* Colonel Vyse observes that these casing stones " were quite perfect, had been hewn into the required angle before they were built in,

were discovered *in situ* by Colonel Howard Vyse, but the rest, without exception, were carried away to assist in the building of the City of the Caliphs, Grand Cairo. Herodotus informs us that when the casing was accomplished the surface of the stones was ornamented with hieroglyphs, and the quantity of writing was so great that, could it have been copied, it would have covered more than ten thousand pages. But although the carving of the casing stones with hieroglyphs be wholly incredible, an inscription in Egyptian characters was really found near the pyramid which, according to Herodotus, designates the quantity of radishes, onions, and garlic consumed by the workmen during their prolonged labour. The value of these articles is stated to have been 200,000*l.*; and he curiously observes, "what a vast sum must have been spent on the iron tools\* used in the work and on the feeding and

and had then been polished down to one uniform surface; the joints were scarcely perceptible, and not wider than the thickness of silver paper; and such was the tenacity of the cement with which they were held together, that a fragment of one that had been destroyed remained firmly fixed in its original alignment, notwithstanding the lapse of time and the violence to which it had been exposed . . . the workmanship displayed in the king's chamber, in the pavement which supports the base of the pyramid, and in the casing stones, is perfectly unrivalled."

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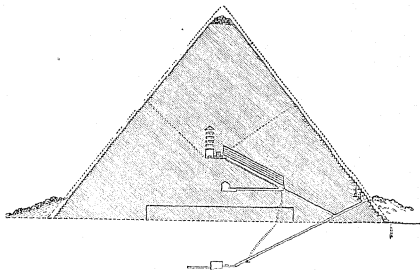


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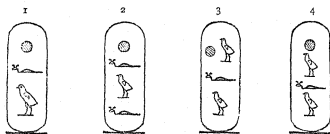
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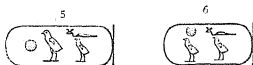
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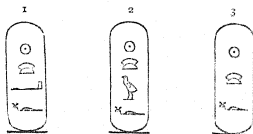


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The relation which Khafra bore to his predecessor is not rightly determined: he may have been his brother, but it is quite certain that he could not have been his son. He himself had several sons, whose tombs have been identified at Gizeh, one of the number being his chief secretary. There is likewise no room for doubt that he was the builder of the second pyramid, although no trace of his name could be discovered either upon or within it. De Rougé calls attention to his numerous royal titles, which contrast very significantly with those of earlier kings. His first style is: "The Horus, the ruling heart, the good Horus, the good god." The title of son of the sun, so common subsequently, makes its appearance for the first time in his case, and is followed by, lord of diadems. On another of his statues he is designated, Horus the conqueror, the great god, the lord of the diadems. But the circumstance that adds most lustre to his name and reign, is the discovery of several statues of himself which were the ornament of a very remarkable tomb or temple of granite and yellow alabaster, and are now preserved as valuable relics in the Museum at Boulak. The pyramid of Khafra stands somewhat to the south and west of the great pyramid, the eastern side faces the Nile, and at this point were found the remains of a mortuary chapel; further east-

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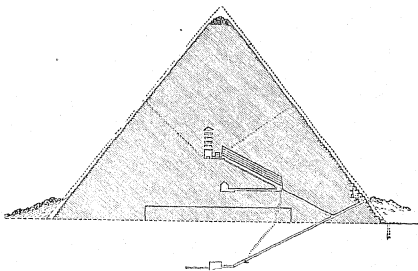


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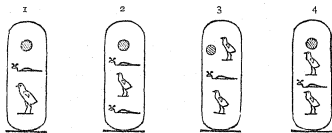


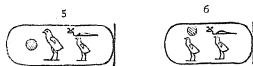
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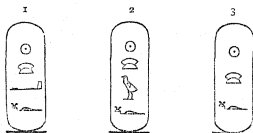
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It may be assumed, from being passed over in Queen Mertetfes' enumeration, that Tetefra was less distinguished than Khufu and Khafra, and that the duration of his reign may have been very brief. Nevertheless, Mariette was so fortunate as to discover at Gizeh the tomb of a functionary high in rank, being a Suten rekh, or King's grandson, who held the office of prophet of Tetefra, thus leading to the inference that this Pharaoh not only possessed a sanctuary but likewise a pyramid to which it was appended. And another monument, one of the stelæ or inscribed tablets found by Mariette in the Serapeum, mentions a certain Psemethek-Munkh, as being Prophet of Khufu, Khafra, and Tetefra; although, if this order of succession be accepted, Tetefra would then be subsequent to Khafra, which might account for Queen Mertetfes' omission of his name. Nothing, however, is known of a pyramid erected to this Pharaoh; indeed, his period of reign was evidently too short to accomplish so tedious an undertaking, and the suggestion has been made that his remains may have been deposited in the queen's chamber of the great pyramid, which others have assigned to Seneferu.

After Tetefra there followed Khafra, the second Suphis of Manetho; and the name-shield of Khafra is almost as remarkable as that of Khufu for its variants, of which the three following are examples: No. 1 from the tablet of Abydos;



No. 2 from the list of Sakkarah ; and No. 3 from the tomb of Queen Mertetfes. The five characters employed are : the sun's disc, *ra* ; a figure intended to represent the first arcs of the sun's disc rising above the horizon and radiating its effulgent beams, *kha*, splendid rising ; an arm *a* ; the chicken *u* ; and the horned snake *f*. These characters in the first shield read Khaafra ; in the second, Khaufra ; in the third, simply Khafra ; and the latter it will be perceived we prefer to adopt.

The relation which Khafra bore to his predecessor is not rightly determined : he may have been his brother, but it is quite certain that he could not have been his son. He himself had several sons, whose tombs have been identified at Gizeh, one of the number being his chief secretary. There is likewise no room for doubt that he was the builder of the second pyramid, although no trace of his name could be discovered either upon or within it. De Rougé calls attention to his numerous royal titles, which contrast very significantly with those of earlier kings. His first style is : " The Horus, the ruling heart, the good Horus, the good god." The title of son of the sun, so common subsequently, makes its appearance for the first time in his case, and is followed by, lord of diadems. On another of his statues he is designated, Horus the conqueror, the great god, the lord of the diadems. But the circumstance that adds most lustre to his name and reign, is the discovery of several statues of himself which were the ornament of a very remarkable tomb or temple of granite and yellow alabaster, and are now preserved as valuable relics in the Museum at Boulak. The pyramid of Khafra stands somewhat to the south and west of the great pyramid, the eastern side faces the Nile, and at this point were found the remains of a mortuary chapel ; further east-

ward is the Sphinx, with the ruins of the temples of Isis and Osiris, and the granite and alabaster temple or family tomb of Khafra, in which his statues were found. The stone casing, which is wholly absent on the great pyramid, still remains

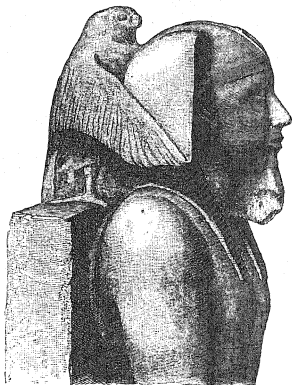


FIG. 13.—Bust of Khafra, in green diorite, found in the well of the family tomb of the Pharaoh and preserved in the Egyptian Museum at Boulak. The head is sheltered by the bird of Ra, the hawk, which clasps it with its wings. Next to the statues of the Princess Nefert and her husband Rahotep, this head of Khafra, the upper part apparently of a sitting statue, must be regarded as the most ancient portrait-sculpture in the world. The figure is copied from Viscount Emmanuel de Rougé's "*Recherches sur les Monuments.*"

partly on that of Khafra and descends on its sides for 150 feet (Fig. 9, p. 66) whilst the lower tiers of its base are constructed of syenite granite. It is smaller than the pyramid of Khufu, its foundation covering an area of 11 acres in place of 13; the breadth of its base is 707 feet in lieu of 764; and its elevation 454 feet instead of 480; or only 50

feet higher than St. Paul's. The entrance of this pyramid was discovered in 1818, by Belzoni, by whom the interior was explored, with a result even less satisfactory than that of the exploration of the great pyramid. An empty sarcophagus of red granite was found, sunk in the floor; and on the wall of the sepulchral chamber was an inscription in Arabic announcing that the pyramid had been previously searched by the Sultan Ali Mohammed; and probably with as little success as that of more modern explorers.

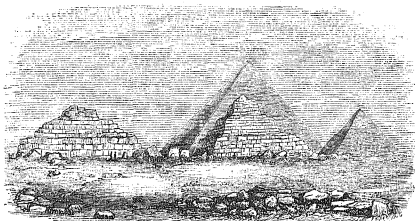


FIG. 14.—The third pyramid of Gizeh or pyramid of Menkaura, with the three small pyramids which front it on the south. The middle one of the three small pyramids, as well as that on its left, is in a state of partial ruin, and illustrates very clearly the manner of construction of the body of the pyramid, in stages or steps, as especially exhibited in the stepped pyramid of Sakkarah.

The third of the series of the great pyramids of Gizeh, the pyramid of Menkaura or Mycerinus, is the smallest of the group. The area covered by its base is little more than two acres; its original breadth was 354 feet and its height 218 feet; so that its altitude is less than half of that of the great pyramid, and very little more than half the height of St. Paul's. It excels its neighbours in the costliness of its materials and in the finish of its workman-



ship, and is called the red pyramid, in consequence of being cased externally with the red granite of Syené. Its interior displays evidence of enlargement and alteration of plan, and it is presumed that, originally built by Menkaura, who did not live to complete it, it was afterwards finished in the superb manner already mentioned, by Nitocris, a queen of the sixth dynasty, who constructed within it a chamber for her own sepulture. The entrance of this pyramid, discovered by Count Caviglia, was 13 feet above the level of the base and, as usual, on the north face; and it was subsequently entered and explored by Colonel Vyse, with the customary result of finding that it had previously been broken into and pillaged, presumably by the Egyptians, who alone could have been in possession of the secret of the second entrance. Within it were three

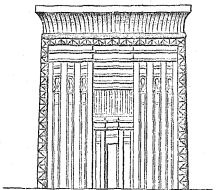


FIG. 15.—The sarcophagus of Menkaura, of bluish brown basalt, highly polished, and weighing nearly three tons. It was lost in the Mediterranean, off Carthage, in October, 1838, having been embarked by Colonel Howard Vyse in a merchant vessel which suffered shipwreck. The figure represents the end view, which has the form of an Egyptian temple, with sloping sides and overhanging architrave. The side view repeats the supporting columns four times and the doorway thrice.

chambers, in the uppermost of which Colonel Vyse discovered a mummy case inscribed with the name of Menkaura. From the floor of this chamber a descending passage led to the second chamber in which was found a sarcophagus of basalt, of beautiful workmanship, and representing on its sides the elevation of a temple; while, in the passage be-

tween the two chambers was picked up the wooden lid of the mummy case. These three objects, together with

some bones, were duly shipped for England ; the vessel however, became wrecked in the Mediterranean, near to Gibraltar, and the sarcophagus was lost, but the mummy case with its wooden lid were saved through their buoyancy, and are now preserved in the British Museum.

The fifth king of the fourth dynasty, Aseskaf, likewise possessed a pyramid, as is revealed by inscriptions found in the tombs ; it was named

Keb "the cool"



but its ruins and site have not been identified.

Besides the great pyramids, three of small size stand in a line in front of the eastern face of the pyramid of Khufu ; and three opposite the south face of the pyramid of Menkaura (Fig. 14), whilst the ruins of others are discernible on the platform of the necropolis of Gizeh. The central one of the three small pyramids at the east front of the great pyramid measures at its base 122 feet square and is the tomb of the Princess Hentseu, daughter of Khufu. In the central pyramid of the three standing at the south part of the third pyramid Colonel Vyse found a granite sarcophagus without inscription or sculpture, while on the roof of the sepulchral chamber was painted the oval of



FIG. 16.—Lid of the mummy case of Menkaura, saved in consequence of its buoyancy, at the wreck of the sarcophagus, and preserved in the British Museum. With it were discovered "part of a skeleton, consisting of ribs and vertebrae, and the bones of the legs and feet, enveloped in coarse woollen cloth of a yellow colour, to which a small quantity of resinous substance and gum was attached."—*The Pyramids of Gizeh, by Colonel Howard Vyse.*

Menkaura ; in another of these pyramids was a sarcophagus containing bones, which appeared to have been those of a human female. Before the east front of the second and third pyramids are still to be seen the ruins of mortuary chapels, and the vast area to the east, the west, and part of the south of the great pyramid, is occupied by the tombs of the princes, nobles, and high functionaries of the period, and by deep mummy pits for the people, the latter at the present time being more or less engulfed in sand.

A striking picture of the vast necropolis of Memphis, the great pyramid-field, is presented to our minds by Dean Stanley, in his *Sinai and Palestine* ; and without reference to it every description of this extraordinary spot must be considered as incomplete. "The strangest feature in the view," he says, "is the platform on which the pyramids stand . . . not to speak of the groups in the distance, of Abouseer, Sakkarah, and Dashoor, the whole platform of this, the greatest of them all, is a maze of pyramids and tombs. Three little ones stand beside the first, three also beside the third. The second and third are each surrounded by traces of square enclosures, and their eastern faces are approached through enormous masses of ruins, as if of some great temple ; whilst the first is enclosed on three sides by long rows of massive tombs on which you look down from the top (of the pyramid) as on the plots of a stone-garden. You see, in short, that it is the most sacred and frequented part of that vast cemetery which extends all along the western ridge for 20 miles, behind Memphis. . . . The smooth casing of part of the top of the second pyramid and the magnificent granite blocks which form the lower stages of the third, serve to show what they must have been all, from top to bottom, instead of those

rude disjointed masses which their stripped sides now present ; the third all glowing with the red granite from the first cataract. As it is, they have the barbarous look of Stonehenge ; but then they must have shone with the polish of an age already rich with civilization, and that the more remarkable when it is remembered that these granite blocks, which furnished the outside of the third and inside of the first, must have come all the way from the first cataract. It also seems, from Herodotus and others, that these smooth outsides were covered with sculptures. Then you must build up or uncover the massive tombs now broken or choked with sand, so as to restore the aspect of vast streets of tombs, like those on the Appian Way, out of which the great pyramid would rise like a cathedral above smaller churches. Lastly, you must enclose the two other pyramids with stone precincts and gigantic gateways, and above all you must restore the Sphinx as he was in the days of his glory."

Of the history of the kings of the fourth dynasty, with the exception of their stupendous pyramids, very little appears to be known. The oval of Khufu is inscribed on the rocks of Magharah, the turquoise mines of which had been a treasured possession of Egypt since the time of Seneferu ; he is mentioned in inscriptions discovered among the tombs of Gizeh as the founder of several cities ; while the historical stone obtained from among the ruins of the chapel at the south-eastern corner of the great pyramid, proclaims, as we have elsewhere stated, his motive for the erection of his pyramid in its present locality. The reign of Khafra acquires brilliancy from the perfection of several statues of himself discovered in an ablutionary well amidst the ruins of a granite and alabaster structure which has

received the name of Temple of the Sphinx.\* One of these statues, in a good state of preservation, is executed in green diorite; a second, in green basalt, is much mutilated, and the fragments of seven others have likewise been secured. Menkaura had acquired amongst his people a reputation for sanctity and philanthropy. He was strict in the performance of all duties required by religion, and he is commemorated in a book entitled *Piremheru*, "The Departure from Life." He is especially familiar to us through our possession of his mummy case and its cover, preserved in the British Museum, on the latter of which is inscribed one of the ancient prayers from the Ritual for the Dead, commonly selected for that purpose. The dead

\* The so-called "Temple of the Sphinx" was discovered by Mariette, from whom it received its name. It is a subterranean building, of no great size, situated eighty yards to the south of the Sphinx, and in no respect different in general construction from the large tombs found in other parts of the necropolis. Its chief peculiarity is, the being lined with large blocks of red granite and yellow alabaster, and having six niches suitable for the reception of mummies; but there is reason to believe that it may have been the crypt of a sepulchral structure that has fallen a victim to destruction. Mariette was divided in opinion as to whether to consider it a tomb or a temple; but, looking upon the possibility of the Sphinx being a tomb, he suggested that this structure might perchance be the "Temple of the Sphinx." In the well of this building were discovered nine broken statues of Khafra; and a recent discovery (1881), by Emile Brugsch, a relative of the author of "*Egypt under the Pharaohs*," of a pathway leading from the mortuary chapel at the south-east angle of the pyramid of Khafra to the site of the "Temple of the Sphinx," connects the latter structure with the erections of Khafra; and especially, as part of a statue of the Pharaoh was found by the side of a granite door, close to the mortuary chapel. A relation is in this manner established between the pyramid, the chapel, and that which was possibly a tomb, devoted to the family of Khafra. M. Barry de Merval has pointed out (*Revue Archeologique*, 1873), and it has since been generally admitted, that this structure must have been a tomb-house and not a temple; and possibly the subterranean crypt of a formerly existing mastaba.

Menkaura, having become the living Osiris, is thus invoked :—

“O, Osiris, King of Upper and Lower Egypt, Menkaura, living for ever ; born of Heaven, carried in the womb of Nut, offspring of Seb. Thy mother Nut stretches over thee in her name the vault of heaven, she makes thee divine by obliterating thine enemies, O, King Menkaura, living to all eternity.”

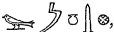
The absorption of the justified soul into Osiris was the national Egyptian doctrine ; and in this spirit the above prayer must be read. In the time of Menkaura one of the most important of the hymns of the Ritual for the Dead took its origin ; according to the legend it was found at Hermopolis by Hortutuf, an officer holding the dignity styled “a royal son,” Suten Sa. It was engraven on a block of alabaster and was brought as a precious relic to the king.

The last king of the fourth dynasty, Aseskaf, the successor of Menkaura, attracts our attention by a trait of nature that suggests a pleasant remembrance of those early times. Menkaura had taken a fancy to an intelligent boy, who was named Ptah-ases, and had “placed him among the royal children within the palace of the king in the interior of the Harem.” On the succession of Aseskaf, the Pharaoh continued to the lad the favour shown him by his father ; he took him into his house and bestowed on him the hand of one of his daughters in marriage :—“His holiness gave him his eldest daughter, the Princess Maatkha, to be his wife.” In due time Ptah-ases died and was buried ; and quite recently, when his tomb at Sakkarah was opened and explored, there was found within it, among other inscriptions, a narrative of his history and of his

relations with his royal patrons. "He was esteemed by the king more than any other servant. He became private secretary in everything that the Pharaoh was pleased to do. He charmed the heart of his master. His holiness accorded to him to touch his knees, and dispensed with his kissing the ground." He filled "the office of chief steward of the house of provisions, chief of all the works of the mines, prophet of the god Sokar, chief of the temple of that god; and chief of the priesthood of the god Ptah, in the temple city of Memphis." This narrative is the more interesting in consequence of showing the manner in which much of the knowledge which we possess of ancient Egypt is derived, namely, from the tombs. The deceased addresses his successors from his tomb; he tells them how he lived and thrived, how he was found worthy and how he acquired honours, and for the most part he is by no means delicate of vaunting his own excellencies. Next we are reminded of the ancient custom of prostration on the earth and kissing the dust at the feet of the sovereign. Then we find him a pluralist in offices: private secretary, chief of several important departments, prophet of the sanctuary of Osiris-Sokar, chief priest of the temple of the tutelar deity of Memphis; prophet of Ra-armachis in Raashet, and prophet of the monuments of Rasep and of Rasepuhet; these three latter places being the stations of obelisks dedicated to the worship of Ra.

The pyramid being the tomb of the Pharaohs, a chapel was appended to it for the performance of religious services in reverence of the departed monarch, and such chapels were often richly endowed with estates, not only for the support of the presiding priest or prophet, but also for the maintenance of the monument itself. The office of prophet


or priest of the pyramid was one of considerable distinction, and was bestowed on the highest nobles, sometimes on royal princes, and these services were so much venerated that in some instances they were continued down to the latter days of the Egyptian Empire. Moreover, in the reign of Khufu, one of the sons of the Pharaoh, named Prince Mer-het, was distinguished by the title of priest of the

place of the obelisk Ur-ma-nu , and there

is reason to believe that at this early period the obelisk was an object of worship with the Egyptians and received honours of a religious character. Thus it happened that Ptah-ases, the son-in-law of Aseskaf, was prophet of a form of obelisk worship at three several places. This cult was represented hieroglyphically by an obelisk springing out of the centre of a truncated pyramid and sustaining the disc of the sun on its apex; symbolizing it would seem the resurrection from the tomb into the realm of light or



possibly the birth of Ra as the successor of Tum. The office of prophet of the monument of Rasep is referred to in several reigns during the subsequent dynasty. Another son of Khufu, whose tomb was found within the precincts of

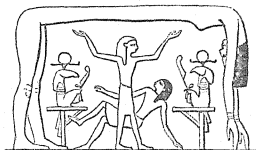
the great pyramid, was named Heta  with the surname

Safhotep, implying the united or devoted to Saf. Now Saf or Safek was the goddess of the library, whence we may infer that he was a man absorbed in literature and in the study of books.

That it was as difficult to please everybody in the days that are gone, as it is in these of the present time, is shown by the sinister reputation which is sometimes attributed to the most reasonable actions. Mena, the earliest Pharaoh



of Egypt, was accused of being the vile inventor of luxury and indulgence, for no better reason than that he built a new city and laid it out pleasantly with parks and gardens. So likewise Herodotus has given currency to the statement that the pyramid-builders were so hated by their countrymen that their names were never mentioned otherwise than with execration and contempt. And this, as it would appear, because they constrained the population to build the pyramids. How could the populace have been better employed according to the enlightenment of the times? Better far was this than the pursuit of rapine and war. That the pyramid-builders were not oppressors of the people is at the present time the universal belief. But it is unmistakably true that the Eastern people had a decided repugnance to work of any kind, and very much that we hear of the severities and oppression practised on the Israelites in Egypt had possibly no better foundation.



SEPARATION OF THE SPIRIT FROM THE BODY.


## CHAPTER IV.

CLOSE OF THE ANCIENT AND BEGINNING OF THE  
MIDDLE EMPIRE.

The FIFTH DYNASTY comes before us with a history, less of profundity of tradition and impressiveness of architectural development than of peaceful and uniform routine and increasing authenticity of information. We are permitted to review the Pharaohs and their people as they follow their ordinary occupations and pursue their normal habits of living and thinking. The Pharaohs are surrounded by their sons, their nobles, their officials, and their priests, who emulate their royal masters in the construction and furnishing of their tombs. The pyramid is the customary sepulchre of the sovereign; whilst the tombs of the officials, large and commodious, are a storehouse of wealth in all that appertains to the history of the past and to the aspirations of the future. The state officer proclaims with pride the names of the Pharaohs under whom he has served; and thereby confirms the historical order of their succession. The prophets and priests of the service of the pyramids and obelisks follow his example, and the wealthy official displays in numberless pictures and sculptures his mode of life and the possessions which good fortune has bestowed on him or probably which he hopes to realise in a future state of existence. Moreover, it is shown that the Pharaohs themselves derived a certain honorific identification from their tombs, and are designated by the names of their pyramids; the first is Userkaf, of the

pyramid Ab-asu, the holiest of places ; then follow Sehura of the pyramid Khaba, signifying the rising of the soul ; Neferkara of the pyramid Ba, the soul ; Userenra of the pyramid Menasu, the firmest or steadiest of places ; Menkauhor, of the pyramid Neterasu, the holiest of places ; Tetkara of the pyramid Nefer, or beautiful ; and Unas of the pyramid Neferasu, meaning the most beautiful of places. Kaka, the third king of the dynasty, is omitted from the series in consequence of a failure of identification of his pyramid. Very little remains of these pyramids at the present day ; only three have been identified, namely, those of Sehura and Userenra at Abouseer, and that of Unas at Sakkarah. In these latter instances the names of the kings have been found traced on the stones with red pigment ; but of the others our information is derived from inscriptions discovered in the tombs of contemporaries.


The tombs of Gizeh, of Sakkarah, and of Abouseer have poured forth their treasures freely, to enlighten us with regard to a variety of details in respect of offices and degrees of rank ; and besides the prophet of the pyramid, who represents the priest of the sanctuary of the royal sepulchre, the title of prophet or priest of the monument Rasep, symbolized by the pyramid and obelisk supporting the sun's

disc  is frequently repeated. We have already spoken of Ptahases as a priest of this worship in the time of Aseskaf of the fourth dynasty, and here we have to note that similar offices are mentioned in connection with the reigns of Userkaf, Neferkara, and Userenra of the fifth. There was likewise a governor of Raasab and Rasepab, places in which the worship was conducted under the direction of that eminent official Thi. Knumhotep, priest of

Rasep in the reign of Userkaf, was at the same time prophet of the goddess Hathor at the pyramid Abasu of Userkaf and prophet of Userkaf the beloved of Hathor the supreme patroness of the land of the sycamore, that is, of Egypt. Another personage, Ankhefteka, whose tomb is at Sakkarah, was prophet of the pyramid Khaba of Sehura, the successor of Userkaf, priest of Ra at Rasep, and priest of the service of the pyramid Abasu of Userkaf.

There was no deficiency of secretaries of state, of commanders in chief, and of the various offices required by the state, several of which were centred in the same person, whence we might infer that there was either a dearth of occupation or a dearth of eminent individuals; but the church undoubtedly was favoured with an undue preponderance. Indeed, it is not a little difficult to follow the symbolism represented by the multiplication of holy offices. The pyramid, by displacing the sepulchral chambers of the ordinary tomb, had created a necessity for a special sanctuary wherein the services of commemoration of the monarch could be performed under the propitiation of a deity; the place of the sepulchral temple or chapel was the necropolis, in close association with the pyramid, and its presiding spirit one of the deities of Hades, for example, Anubis, Osiris, Isis, or even Hathor. But besides the Osirian worship dedicated to the Pharaoh, there was likewise a sun worship, of which the emblem was the obelisk; and the obelisk was appropriately placed among the temples of the sun-gods in the midst of the Cities of the Plain. Hence we find in the earliest records derived from the tombs that, besides the priest or prophet of the pyramid, there was likewise a priest or prophet of the obelisk. One of the sons of Khufu, Prince Merhet, is designated as "prophet of the place of the great

Obelisk of Khufu." Therefore we find the obelisk to be coeval in age with the great pyramids of the fourth dynasty. In the next place the pyramid and the obelisk are united in one figure ; emblematical of both life and death, or of life issuing out of death, and to remove any doubt of its significance the disk of the sun is shown resting on the apex of the pyramidion.

An eminent official of the reign of Aseskaf, Ptahases, was prophet of the worship associated with this combination in three different places, which are distinguished by the names of Raasab, Rasep, and Rasepuab, and prophets under these titles are met with in most of the reigns of the fifth dynasty. The group of hieroglyphs which represents Raasab and Rasepuab contains the figure  *ab*, the heart, and would read, "Place of the heart of Ra," thus suggesting the idea that the combined figure of the obelisk and pyramid may have had reference to the faithful conservation of the heart of the Pharaoh while the truncated pyramid is especially devoted to his body. But this is not all, for the celebrated citizen Thi, who was a monopolist of offices and prophet of prophets, was the governor of two cities, which were called Rasekhet, and Rahotep, and are designated by the truncated pyramid alone  $\Delta$ .

Looking back at the early dynasties, we find the first and the second called Thinite. The first dynasty was fairly entitled to that honour, but even in Mena's time the seat of government is generally admitted to have been Memphis and not Thinis ; and so the seat of power remained unchanged for upwards of a thousand years, and included the eighth dynasty. But for some reason which has not as yet been satisfactorily explained the fifth dynasty has been named Elephantine. No doubt the importance of Ethiopia was

beginning to be appreciated for the value of its products, but the majority of Egyptologists are of opinion that the title is misplaced. Lepsius believes that it belongs to the sixth dynasty rather than to the fifth, and De Rougé considers that it ought to be postponed even to a later period. The Pharaohs, of the fifth dynasty, according to the Abydos list, were eight in a number, and those of the list of Manetho nine. But De Rougé has identified two others by the aid of the monuments, namely, Ahtes and Akauhor, which would bring the monumental list up to ten.

<i>Abydos Tablet.</i>				<i>Manetho.</i>
26. Userkaf	...	...	...	Ousercheres.
27. Sehura	...	...	...	Sephres.
28. Kaka	...	...	...	Sisires.
29. Neferarkara	...	...	...	Nephercheres. Cheres.
30. Userenra	...	...	...	Rathoures.
31. Menkauhor	...	...	...	Mencheres.
32. Tetkara	...	...	...	Tancheres.
33. Unas	...	...	...	Obnos.

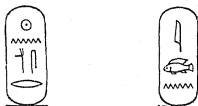
The names of the pyramids of these Pharaohs, with the exception of that of Kaka, have already been enumerated; and three of their pyramids have been identified, namely, that of Sehura, which is the northernmost on the platform of the necropolis field of Abouseer; that of Userenra the middle pyramid of Abouseer, and the pyramid of Unas. To the latter Pharaoh has been usually attributed the truncated pyramid or Mastabat-el-Faraon, but the researches of Maspero, the successor of Mariette, have brought to light the true pyramid of Unas in the midst of the Sakkarah group. So recently as March 8th, 1881, this pyramid was entered by Maspero, who found that it had already been explored, but that considerable material of interest still remained for

examination. A narrow passage closed by a portcullis led to a chamber, out of which a second passage guarded by three portcullises terminated in a second chamber. Beyond the second chamber was a third passage or corridor leading to a third chamber ; and then followed a fourth corridor and a final chamber. The second passage and chamber were lined with granite and Tourah limestone, upon the latter of which were engraved hieroglyphs and texts picked out with green. The third chamber was provided with niches for the reception of sepulchral statues ; whilst the fourth chamber was the depository of a sarcophagus of black basalt ; the sarcophagus was plain, its lid was left in the corner of the chamber, and near it were the fragments of a shrivelled and broken corpse, from which part of the skull, a few ribs and the whole of one arm, were singled out for preservation at Boulak, the last mortal remains of Unas the Pharaoh. Three of the walls of the sarcophagus chamber were carved with inscriptions, whilst the fourth, of fine alabaster, was covered with painted delineations, inscriptions, and decorations, a new feature in the furnishing of pyramids. The walls of the galleries and chambers of the pyramids of Gizeh were perfectly plain, but in the fifth dynasty a new idea would seem to have arisen and an intention to have been manifested of assimilating more closely the pyramid with the tomb.

During the fifth dynasty the mines of Magharah continued to be an object of jealous solicitude, and its Pharaohs sought to maintain the reputation for military power and bravery which had been acquired by their forefathers Seneferu and Khufu. It had become the habit of the early Pharaohs to seek for glory on the battle-field of Sinai, and they never grew tired of styling themselves conquerors of the foreigners,

gods who strike all nations and penetrate all countries through the force of their prowess ; and it became a point of honour with them that they should gain distinction in the ranks of war and entitle themselves to the style of "conqueror of the foreigner in the holy land." A tablet on one of the rocks of the sterile valley of Magharah, already decorated with the celebrated tablet of Seneferu and that of Khufu, represents Sehura in the character of warrior, annihilating the Mentu by the weight of his club. A similar trophy is dedicated to the Pharaoh Userenra, and another to his successor Menkauhor. Tetkara Assa is also mentioned as having paid several visits to those mines.

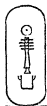
In this dynasty, likewise, we have the first examples of the double cartouche, representing the twofold name of the Pharaoh ; the Horus or divine name which was conferred on him at his installation as king, and his own proper or family name ; the first is commonly called the prenomen or surname ; the latter, simply the nomen or name. Thus the family name of Userenra was An ; and the royal rings, the so-called cartouches, which denote the double name, were depicted as follows :—



The group of hieroglyphs in the prenomen read thus : *us r n n* ; and those forming the name illustrate the common use of supplementary letters ; for example, the fish by itself signifies *an*, and would complete the name alone ; but to secure the proper meaning, the other two letters *a* and *n* are added, and, as a matter of lapidary taste, are placed one above the other below the fish.


Another example of the double name is met with in Tetkara, whose family name was Assa, and the royal rings represent him with the following designation :—





The hieroglyphs composing the name of Tetkara are: the sculptor's stand called *tet*, the uplifted arms *ka*; and the sun's disc *ra*; whilst those of the nomen are *a s s a*.

It must, perhaps, be considered as complimentary to these two monarchs that their names should have been admitted on the roll of ancestors of Thothmes III at Karnak, a roll otherwise so exclusive that half-a-dozen names only are all that have been selected to represent the first five dynasties.

Numerous personages of rank and functionaries of high eminence are made known to us by the tombs, as flourishing under the fifth dynasty; but the majority are men of peace rather than of war, and the greater number belong especially to the ministrations of the church. One of the highest honours that could be attained in those days was that of being "the intimate of the Pharaoh." In the reign of Tetkara Assa, several military chiefs are enumerated; but none have surpassed in distinction the civilian Thi  who flourished in the reign of Userenra-An, was a prophet of prophets and a monopolist of numberless offices. His name has been further spread throughout the universe by the fame of a magnificent tomb at Sakkarah, which has furnished a world of archaic wealth both in illustration and in precept. He was married to a royal princess named Nefer-hotep, or "beautiful alliance," and his tomb bears evidence of having been the work of many years. On several of the stones that compose its walls are the royal shields of Kaka, drawn in red ochre, which, serving as mason's marks

to the blocks, lead to the inference that they must have been quarried in the reign of Kaka ; or possibly, that they were intended for the pyramid of that sovereign, which has nowhere been found or even mentioned among the legends of the tombs.

The Princess Neferhotep, the wife of Thi, reminds us by her titles, that high offices in the church were habitually held by women as well as by men. Neferhotep was a priestess and prophetess of the goddesses Hathor and Neith. Both these goddesses were representatives of celestial space, the house of Horus or the house of the sun, in which all things were produced and existed ; hence they were considered as the common mothers of all development and growth, and received the names of the brood cows and brood mothers of living existence. They also serve to symbolize that marvellous and irresistible force which has been denominated "*vis generatrix naturæ*." In modern mythology these sublime goddesses have dwindled down to the inferior grade of Venus and Minerva.

The necropolis field of Sakkarah, upwards of three miles in length and more than a mile in breadth, contains very little short of a dozen pyramids ; they are less vast than those of Gizeh and the great pyramid of Ata or Uenephes (fig. 5, page 24). The stepped pyramid, the most ancient monument of the kind in Egypt, occupies the central position, in a northern group ; hard by is the Serapeum, the temple and mausoleum of the sacred bulls, and in close neighbourhood the tomb of Thi, of Ptah-hotep, and other distinguished men of the ancient empire. The tomb of this period is worthy of more than passing contemplation. It is not a place of gloom and melancholy, as modern thought has made it, but a reproduction of the entire drama of life ; the defunct

is represented as being surrounded by his family and friends, pursuing his daily round of occupations, such as he hopes may be the reality of his future destiny. The walls are enriched with painted sculptures, one while presenting him in the midst of dancers, vocalists, and musicians; another while as sporting on the river in the society of the hippopotamus and crocodile, and felling with well-aimed club (boomerang) the wild birds of the marsh; next we find him in his farm, encircled with his flocks and herds, or directing the manoeuvres of agriculture and harvest; then he is seen on his wharf mooring his craft or watching the large barks driven with wing-like sails which pursue his distant commerce. The busy life of man is portrayed throughout with wonderful exactness.

In another picture he guides the boat which carries his carefully preserved corpse to the landing place of Hades; but this is a ceremony which is dwelt upon not lovingly but grudgingly; it is a duty done and over. Then the scene becomes crowded with expectant gifts, the provision for the future, which are invoked with strenuous appeal above the portal of the tomb; on one side a procession of tenants bring in food, and flowers, and fruit, and trays of flagons and cups; others lead animals with a leash or carry burdens on their shoulders or heads; and close by, domestic creatures are slaughtered for the necessities of existence. Such is the simple faith of the pious Egyptian: such is his dream of everlasting life, of life to come. He lives on earth happily and peacefully, surrounded by all the goods that make life valuable, and he hopes in after-life to awaken to a repetition of similar blessings. Why should weeping and wailing intrude into the bosom of so simple a faith? The Egyptians, says Diodorus, "call their houses hotels,

since then they enjoy for a brief space only, whereas their tombs they look forward to as the dwelling of the future, the home of their after-life." All that is gloomy in the transition from mortality to immortality is enclosed, with the Ritual of the Dead, within the swathings of the mummy in the secluded sarcophagus. That which they ask for after death is a secure place of burial, a successful pilgrimage through Hades, an abundance of funerary oblations for the needs of eternity ; and for the future, a long and a happy life.

Scarcely less celebrated than the tomb of Thi is the neighbouring tomb of Prince Ptah-hotep. Ptah-hotep enjoyed the office of priest of the pyramid Menasu of the Pharaoh Userenra An, and priest of the pyramid Neterasu of Menkauhor, and flourished in the reign of Tetkara Assa. Such might well have been the case, for the reign of Menkauhor lasted only eight years ; but at the time of writing his moral precepts Ptah-hotep must have been an aged man. This valuable document, "the precepts of Ptah-hotep," was discovered in his tomb, and forms part of the Papyrus de Prisse, preserved in the National Library of Paris. "His eyes," he says, "are very diminutive, and the ears are closed up, power is universally enfeebled, the mouth is silent and does not speak, the memory is dull and does not remember the past. The bones are no longer in a state to be of service ; that which was good has become bad. Even taste is vanished. Old age makes a man miserable in every way ; the nose is stuffed up and he ceases to breathe." One of the most beautiful specimens of the work is the following :—  
"If thou art become great after thou hast been humble, and if thou hast amassed riches after poverty, being, because of that, the first in thy town ; if thou art known

for thy wealth and art become a great lord—let not thy heart become proud because of thy riches, for it is God who is the author of them for thee. Despise not another who is as thou wert ; be towards him as towards thy equal.” The author begins his book by exclaiming :—“ This is the teaching of the governor Ptah-hotep under the majesty of King Assa ; long may he live.” And in the course of his recommendations he says :—“ Let thy face be cheerful as long as thou livest ; has any one come out of the coffin after having once entered it ? ” Such is the proverbial philosophy of the ancient Egyptians five thousand years ago.

An interesting memorial of the fifth dynasty forms one of the treasures of the Egyptian Gallery of the Louvre ; it is a block of stone on which is sculptured in low relief the figure of Menkauhor. He is juvenile in feature and in figure, supports his left hand with a wand, and grasps with his right the crux ansata or emblem of life and a rod which resembles the handle of a censer. Over his brow the cobra uplifts its bloated head ; from the side of his head-dress hangs a pendent lappet, his neck is ornamented with a jewelled necklace, and from his belt depends the triangular apron of royalty. His patron bird, the hawk, hovers above his head, and the background is filled with vertical columns of hieroglyphs and elegant combinations of lotus and papyrus. This valuable relic was discovered by Mariette, worked up in a wall of the Serapeum, and may have been part of the ruins of the commemorative chapel of the pyramid of Menkauhor, of which only the name Neterasu, the holiest of dwellings, has descended to modern times.

## SIXTH DYNASTY.

A new dynasty again revives the question as to the significance of the change; two families of Thinites are succeeded by two families of Memphites, and then follows a family which has been denominated Elephantine; but no variation of locality is perceptible, the seat of government remains the same, and from the days of Mena has ever continued to be the same, namely, Memphis. It has been suggested, and not without apparent reason, that the latter denomination is erroneous, and that the title Elephantine should be reserved for the present dynasty. There can be no question but that the fifth dynasty had succeeded in extending its influence peacefully into the valley of the Upper Nile. Ethiopia was in perfect harmony with Egypt proper, but nothing had occurred to draw our attention especially to the fact. With the present dynasty, the sixth, however, a remarkable change has taken place; the seat of government has moved southwards, from Lower Egypt into Middle Egypt, and with that movement new burial fields are initiated, new tombs lay bare their secrets to supply us with information, and new quarries by their inscriptions tell us of the works on which they were employed. We shall no longer turn to Gizeh and Abouseer, to Tourah and Massourah for our instruction, but we must seek it at Sakkarah, at Abydos, and Siout, at El Kab and at Hammamat. Indeed this last name recalls to our minds the caravan roads of the east and of the south, and suggests the thought that the commercial interests of Egypt may have had much to do with the present change

of locality. Moreover, Elephantiné is shortly to become the head-quarters of the largest army ever raised in Egypt up to that time, and the centre of a maritime Power.

These interesting facts have been gathered out of a tomb discovered by Mariette at Abydos. The tomb is that of Una, a governor of the south, who was the leading personage during three reigns, and who gives an admirable and lucid account of the principal events of the dynasty. A tomb at Sakkarah, that of Ptahases, had already established the regularity of succession of Teta, the first Pharaoh of this dynasty, to the Pharaoh Unas, the last king of the fifth dynasty; and Una, the governor of the south, details in simple and impressive narrative the succession of Merira-Pepi and his two sons Merenra and Neferkara. Another Pharaoh, Userkara, is interposed between Teta and Merira Pepi; Userkara is not mentioned by Una, whence it has been inferred that his reign was short and little noticeable for its events. Likewise, two other royal names of this period have been referred to, Ati and Imhotep. It is thought to be not improbable that Ati was a family name of Userkara, for although the name of the pyramid of Ati transpires, a pyramid of Userkara is unknown. It is affirmed, moreover, that Ati died at the hands of his own army. Imhotep is the name of a king of the sixth dynasty registered at Hammamat, although his place in history cannot at present be assigned.

The number of the Pharaohs of the sixth dynasty is stated to have been seven according to the table of Abydos, whilst the papyrus of Turin gives twelve, and Manetho only six. The following is the order of their succession :—

<i>Abydos Tablet.</i>				<i>Manetho.</i>
34.	Teta	...	...	Orthoes.
35.	Userkara [Ati]	...	...	—
36.	Merira Pepi	...	...	Phios.
37.	Merenra (Mentuhotep)	...	...	Methousouphis.
38.	Neferkara	...	...	Phiops.
39.	Merenra Tetemsaf	...	...	Menthessouphis.
40.	Neterkara	...	...	Nitochris.

The names of the pyramids of nearly the whole of these monarchs are known, although the monuments themselves admit no longer of identification. The pyramid of Teta was called Tet-asu; that of Ati, Biu; of Merira Pepi, Mennefer; of Merenra, Khanefer; and of Neferkara, Menankh. The pyramid of Merenra Tetemsaf or Menemsaf has nowhere been mentioned, and Nitocris, we are given to understand was interred in the pyramid Her of Menkaura of the fourth dynasty. A marvellous legend attaches to the name of Pepi, who is supposed to have lived or reigned for a century. And the Queen Nitocris, the last monarch of the dynasty, is remarkable not only on account of her sex, but also for the vengeance which she exacted on account of the assassination of her brother.

It is worthy of remark that the last days of Mariette were occupied with investigations of the pyramids of Merira-Pepi and of his son and successor Merenra. With a tenure of existence of the frailest kind, Mariette departed from Marseilles to resume his work of exploration in Egypt, on the 11th of November, 1880; sixty-nine days later (January 19, 1881) he died. During his illness in France three pyramids of the Sakkarah field had been examined, one turned out a blank, but the others afforded satisfactory proof of having been the sepulchral home of Merira-Pepi and his son; they were the pyramids Mennefer, the beautiful in durability, and Kha-nefer, the



beautiful in resplendency. The walls of the passages and sepulchral chambers of these pyramids were covered with inscriptions, for the most part archaic texts from the Ritual of the Dead. Amongst them were astronomical signs relating to the star of Isis, Sothis or Sirius, and the ovals of Pepi and Merenra frequently recurred. The hieroglyphs and inscriptions were picked out with green pigment. In the sepulchral chamber of Merenra was found his shrivelled corpse, without ornament, or even covering, for the art of the mummyist had not yet become developed. These relics have been removed to the Museum at Boulak; the fragments of a mighty Pharaoh. Impressions of the royal ovals were brought to the bedside of the fading Mariette; for a moment the wonted fire returned to his eyes, and an exclamation of enthusiasm burst from his lips:—"This, indeed, is worth the Serapeum." With these words there passed away the spirit of a great and honoured man.

The inscription of Una is one of the oldest historical texts at present known. It is published and partly translated by De Rougé; but a fuller translation will be found in the "Records of the Past," vol. ii, p. 3, from the pen of Birch. The following is a free reading of this interesting narrative:

"I was crown bearer of his Majesty King Teta, superintendent of the storehouse, and registrar of the docks. Then was I treasurer of his Majesty King Pepi, who gave me the rank of companion, scribe, and priest of the altar of his pyramid. I was valued by His Majesty above all his servants; he trusted me to hear all that was said, and associated me with the Royal Secretary; the depositary of every secret. At the command of His Majesty I brought a white marble sarcophagus from the land of Ruau. It was embarked in the great boat of the inner

palace, together with its cover, a door, two jambs, and a pedestal or basin. Never before was so important a duty performed by any servant. I humbly strove to please and bring contentment to the heart of His Majesty; and so satisfied was His Majesty with my conduct that he appointed me receiver of private stores for his great royal wife Amtes, and auditor to both. Never before among all the great officers of the state had so responsible an appointment been made; my rank in the palace was that of superintendent of the land of Khent, but so confidential an officer as that of auditor of secrets of the royal privacy had never yet been created, save by his Majesty.

"His Majesty retaliated on the Amu and on the Herusha; he levied many ten thousands of soldiers\* in the land of the south; and himself went up into the district of Elephantis. Therein were assembled negroes from numerous places, and when the army was completed, His Majesty placed myself at its head. I contrived that the nomarchs, the chancellors, the superintendents, the rulers of the districts of both north and south, the superintendents of the treasuries, the superintendent of the priests and of the registries, and the other principal officials of the whole country and of the cities, should be there to train the negro forces. I stood alone in my rank, and was second to none, save His Majesty; I laboured to the utmost of my power; I wore my sandals

\* An exaggerated form of expression with regard to numbers was common amongst the ancient Egyptians, and was probably due to an inadequate appreciation of quantity, such as may be supposed to be the normal state with a people who have never experienced the necessity for the use of arithmetic. Lepsius remarks, with reference to the natives of Korosko, in the centre of Nubia, that "They are not a trading people, and can only reckon up to twenty in their own language; borrowing the higher decades from the Arabic language."

off my feet in travelling from post to post to ensure the best command ; for all responsibility was centred in myself alone.

" When the organisation was complete, the march proved successful in the highest degree ; never was there a better start of any army. It made straight for the land of the Herusha ; it subdued the country ; it built fortresses ; it cut down its fig-trees and vines and set fire to its villages ; it seized upon the enemy and bound the captives, to the number of many ten thousands. Thereupon His Majesty expressed his delight.

" Five times, by the command of His Majesty, have I subjected the revolted tribes of Herusha, the tribe of the land of Khetam. I conveyed my forces in boats safely to Takhisa, and subdued the whole country from the extreme frontier to the north of Herusha. Then did the army take the field, they conquered all that came in their way ; the country was prostrate beneath my sandals. For these my services, the King of Upper and Lower Egypt, Merenra, the divine Lord, ever living, made me a duke and governor of the south from Elephantiné to the district of Letopolis (north of Memphis). I greatly pleased His Majesty by treading the enemy firmly beneath my sandals ; he praised me on that account ; he selected me for a dignity greater than that of any other officer of his household ; never before was so distinguished an honour conferred upon any servant. In my new appointment I redoubled my preparations and my works.

" His Majesty sent me to Abha to bring for him the sarcophagus with its cover and pyramidion, also a statue for the pyramid Khanefer of the King Merenra, the divine ruler. He sent me to Elephantiné to bring a granite door-way with sills, granite doors, lintels, and cornice, for the Khanefer pyramid of Merenra. I transported them forthwith in six

boats of burden, three towing boats, three boats of eight lengths, and one vessel for the troops. Never before had been seen at Abha and Elephantiné a vessel of war. All that the king commanded was done.

"His Majesty sent me to Hanub to bring a great slab or load of alabaster, which I quarried in seventeen days. In order to convey it I made a boat of burden 100 feet long and 50 in breadth, in the little dock, and this I did in the month of Epiphi (May-June). There was not sufficient depth of water at the turns of the river to tow safely to the pyramid Khanefer of Merenra. But with the assent of the king I proceeded to excavate four docks in the south for three boats of burden; and to place four transports in the small basin of the land of Uauat. For these, the rulers of the countries of Areret, Aam, and Ma supplied the wood. The disembarkation was effected the following year at the time of the inundation, together with quantities of granite required for the Khanefer pyramid. Then there was ordered an edifice for these four docks, in which to invoke and supplicate the guardian spirits of the King of Upper and Lower Egypt, Merenra, the ever living, above all other gods; who directed all things to be done as they were done. I was the beloved of his father, the praised of his mother, the chief, the delight of his brethren, the duke, the governor of the south; the truly devoted to Osiris; all this was I."

It will be observed that in the above narrative Una passes directly from Teta to Merira Pepi and fails to mention Userkara Ati; an omission which we must attribute to the short and unfortunate reign of the latter monarch. Indeed, so brief was the reign of Userkara, that his exact place in the order of succession becomes unimportant. The prominent figure of the dynasty, however, is Merira Pepi; he raises an

army in Ethiopia, not of trained soldiers accustomed to war, but of recruits, and no suggestion is offered of any previous war with that country ; hence we may infer that the three golden hawks borne by Pepi above his shield of state implied his royal ascendancy over Ethiopia as well as over Upper and Lower Egypt. His name is inscribed on the rocks of Assouan and on those of Hammamat, as a warrior ; a royal inspection of the mines is recorded at Magharah as having taken place in the eighteenth year of his reign. On an engraved tablet in the latter place he is described, according to custom, as a "conqueror of the foreigners," and a very interesting block of stone was found by Burton at San-Tanis, which gives the assurance of his residence for a while in that city. This is the first time that any reference has been made to San-Tanis, and we are led to associate the presence of Merira Pepi in that city with the war against the Amu and the Herusha for which his army was gathered.

S'an or Tanis, the field of Zo'an of the Bible, was situated in the land of Goshen, at the eastern frontier of the Delta, on an arm of the Nile, at about the 31st degree of north latitude, and at no great distance from lake Menzaleh and the Mediterranean Sea. It was therefore accessible from Upper Egypt by land and by water, and was a fitting headquarters for an army intended to invade Syria. In later years it was the frontier bulwark, of Useratesen, of Thothmes III, of Seti, and of Rameses II ; it was the city out of which the Hyksos were driven by Aahmes ; and the city from which the Israelites started on their Exodus under Moses. The block of stone discovered amongst its ruins, by Burton, was the jamb of a doorway of syenite granite of peculiar beauty of colour, and carved in an admirable

manner. The legend engraved on this stone reads as follows :—"The King of Upper and Lower Egypt, Merira, lord of the two diadems, abounding in love ; the threefold conquering Horus, Pepi, son of Hathor, lady of An (Tentyris or Denderah) ; gifted with life for ever."

We have the authority of Una for the success of the arms of Merira Pepi ; but a curious story attaches to his declaration of himself as the "son of Hathor, the lady of An" (Denderah). He would seem to have been interested in the restoration of the temple of Hathor at An of the south, of which the foundation must have been very remote, and an engraved stone discovered in the ruins of that temple bears the following legend : "There was found the great ground plan in the town of An, in ancient drawing on a roll of leather, of the time of the followers of Horus ; it was found in the interior of the brick wall of the south side of the temple in the reign of King Pepi." Now this great ground plan, while it supplied Merira Pepi with the necessary information for the restoration of the temple, as afterwards it did to Thothmes III, calls our attention to the possible fact that the original temple of Hathor at An was founded in the times of the "followers of Horus," the Horsesu, and consequently before the first monarchy established by Mena. The seat of residence of Merira Pepi in Middle Egypt has not been ascertained, although he is reported to have founded a city which was named after himself ; and a certain Beba, whose tomb was discovered at Zaouet-el-Meitin, bore the title of governor of the city of Pepi.

Of the reigns of Merenra and Neferkara, sons of Merira Pepi, very little is known ; the story of Una informs us that Merenra was busy with the construction of his pyramid, and it is to be presumed that they both enjoyed the advantages

of peace and prosperity which had been secured to the country by the warlike measures of their father Merira Pepi. But our attention at this point is drawn to a confusion of names originating in Manetho and his copyists. Lieblein brings under our notice four names contained in the Manethonian list—Phios and Phiops, Menthousouphis and Menthesouphis—and concludes naturally enough that each pair is nothing more than a modification of the same word, so that with regard to the former he adopts the terms Phiops I and Phiops II; then, again, Phiops would seem to have been the equivalent of Pepi, and an attempt is made to identify one of the Phiops with the King Pepi who was supposed to have lived or reigned for close upon 100 years. He could not have been Merira Pepi, because the service of Una comprehended not only Merira Pepi himself but likewise his predecessor Teta and his successor Merenra, and therefore it is concluded that the centenarian Pepi must have been Phiops II, and not improbably Tetemsaf or Menemsaf; and if we are to give credit to Manetho, the combined reigns of Merira Pepi and his two sons did not reach beyond sixty years.

Neferkara is registered like his predecessors on the rocks of Magharah in a tablet which bears the date of his second year, and his name is recorded in the tombs of several contemporary personages, amongst whom is Beba, the governor of the lost city of Pepi, the probable residence of that Pharaoh and of his family. The name of his pyramid Menankh is known, but its place, like that of many others, remains undiscovered. Numerous relics of the Pepi family have been discovered in recent times, and amongst others is noticed an ivory box of exquisite workmanship of the reign of Neferkara, preserved in the Museum of the Louvre at Paris.

The lists are unanimous in closing the sixth dynasty with the name of a queen, who is generally recognised as Nitocris. Nitocris is known to be the queen who took possession of the pyramid of Menkaura at Gizeh, enlarged its dimensions for the convenience of her own sepulture, and furnished it so richly with those magnificent blocks of granite from Assouan which have given it a splendour surpassing all its compeers. But for the further history of Nitocris we are constrained to have recourse to tradition, such as we find handed down to us in the pages of Herodotus. It is to tradition that modern times are indebted for the narrative of Neferkara or Nitocris the fair-haired beauty with the rosy cheeks. Her name Netaquer signifies "the perfect Neit" or Neith, and Manetho assigns to her a reign of twelve years. Herodotus relates how, to avenge the death of her brother, whose assassination by his political adversaries placed her upon the throne, she constructed a vast subterranean building: "Under pretext of its inauguration she there assembled the principal authors of the murder. During the repast which she offered them, the queen let in the waters of the river by a secret canal, and they were all drowned. After that she retired into a chamber filled with ashes, and so killed herself to avoid the vengeance which awaited her."

Manetho likewise accredits her with having taken possession of the third pyramid of Gizeh, that of Menkaura, of having enlarged it in order to accommodate her own sarcophagus and of having beautified it by the addition of an outer covering of granite from Syené. Modern exploration tends to corroborate this belief; a second chamber is known to be constructed above the one intended for Men-



kaura, and the brilliancy of the outer covering has gained for it the name of The Red Pyramid.

The story of Nitocris, viewed by the light of subsequent events, brings into view a state of national convulsion and disorder. The violence of party spirit must have been extreme when no other method could be contrived for placing herself in power than the murder of her brother; the door of treachery once held open, vengeance and remorse quickly followed. We see in this melancholy picture one cause at least of the suspension of records and the abandonment of monuments, which especially marked the time. Historically, the seventh dynasty is a total void, not one royal name has survived; there are no pyramids, no tombs, no records, and not a vestige of inscription. Such is the beginning of a vast gap in history which has engulfed several centuries. According to Manetho the seventh dynasty counted seventy kings in the space of seventy days; whilst another authority makes the number of kings five and the period seventy years; but nothing is certain, nothing is confirmed. There can be no doubt that Egypt was split up into governorships or petty kingdoms contemporaneous and illegitimate; and it was the habit of historians of such times to ignore all governments save the legitimate, and where all were illegitimate to condemn all to oblivion. The seat of government of the family stock likewise underwent a change; the seventh dynasty following a Memphite family was no doubt Memphite; the eighth dynasty likewise was Memphite. The ninth and the tenth dynasties were Heracleopolite, having their seat of government in Lower and Middle Egypt, while the eleventh had wandered south to Upper Egypt and had become established in Diospolis or Thebes.

The eighth dynasty comes before us with a long list of royal names, all of which betray a Memphite origin. According to one authority fifteen of these names belong to the present dynasty ; but according to another, five should be assigned to the seventh. The fifteen names in question comprise that portion of the Abydos list which reaches from No. 42 to No. 56, both inclusive, and are as follows :—

42. Neferkara.	50. Neferkahor.
43. Neferkara Nebi.	51. Neferkara Pepi-Seneb.
44. Tetkara Shema.	52. Seneferka Annu.
45. Neferkara Chentub.	53. . . . kaura.
46. Merenhor.	54. Neferkaura.
47. Seneferka.	55. Neferkauhor.
48. Enkara.	56. Neferarkara.
49. Neferkara Terrel.	

These names bear a striking family resemblance to those of the sixth dynasty, and are suggestive of a regular and legitimate succession ; for example : five are spelt Neferkara, then follow Neferkaura, Neferarkara, Neferkahor, and Neferkauhor, leaving for the rest the easily recognised Tetkara, Seneferka, Enkara, and Merenhor. These are all honorific or throne names, whilst amongst the family names are found : Pepi, Abu, Annu, Nebi, Chartti, Chentub, and Terrel.

The ninth and the tenth dynasties are designated Heracleopolite, apparently after the ancient city of Heracleopolis in Middle Egypt, the modern Ahnas el Medineh, a little to the north of Benisouef. Both were illegitimate and were contemporaneous with the latter Memphite dynasties. Neither cartouche nor inscription exists to give them an authentic basis ; and it is not improbable that the ninth dynasty may have ruled in Lower Egypt whilst the tenth were settled in Middle Egypt.

The tenth dynasty closes the ancient empire and

concludes a period of upwards of two thousand years from the accession of Mena to the throne of Egypt. Let us cast a retrospective glance over the intervening period. In the beginning we perceive Egypt dawning upon the world under the government of a mythological phalanx; its Ptah, Amen, Set, Osiris, Horus, Hathor, Isis, and Neith, more familiar to us at the present day by their Latin synonyms Vulcan, Jupiter, Saturn, Bacchus, Apollo, Venus, Minerva, etc. The last of the god-kings was Horus, his people being the Horsesu and Mena his immediate successor. Then we see Mena, the first Pharaoh, founding the city of Memphis and diverting the course of the Nile to give the city security and protect it from inundation. Next we find the complete organisation of church, law, medicine, arts, and war. The second Pharaoh is versed in anatomy, as a step towards the preservation of the body by embalmment against the time when the justified soul shall return to its earthly tenement to wander forth no more. The possession and working of the copper and turquoise mines of Sinai, the repulse of the Libyans, and the subjugation of the Arab tribes on the frontier of Suez and neighbouring territory of Syria, then claim our attention. The development of architecture and sculpture in the working of quarries, the construction of pyramids and temples, the modelling of the wonderful Sphinx and the carving of the famous statues of Nefert, of Rahotep, and of Khafra are in progress. The organisation of an army is brought about, supplemented by a powerful contingent from Ethiopia for the subjection of foreign invaders and the defence of the frontiers. Amidst these records of the past the great pyramids stand out with dignity and splendour. Architecture, sculpture, and domestic simplicity are the type

of the age. But when all this and much more has been accomplished, progress comes suddenly and without visible reason to an end; discords break forth, animosities arise, hostile political factions grow up, and the fair country of Egypt, shattered into petty kingdoms, is doomed to oblivion for some hundreds of years. During all this space of time no monuments mark its existence, and the gloom of the present is intensified by the brightness of the past; the ancient empire, which dawned with so much glory and brilliancy, sinks at its close in shadow and disappointment.

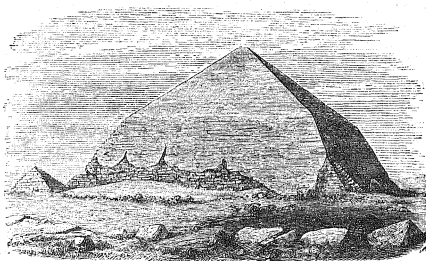



FIG. 17.—The southern stone pyramid of Dashoor, remarkable for its humpbacked shape. This peculiar figure has arisen from a change of intention of the architect. After carrying it up to 147 feet, some reason for hurry would seem to have intervened and the upper 172 feet were completed at a sharper incline and in a less solid manner than the base. The point of the pyramid is gone, and a large quantity of the casing stone at the bottom has been removed for building the palaces at Cairo. The original height of the monument was 336 feet; but its figure is strikingly awkward and inelegant.—Copied from Perring's drawing in "*The Pyramids of Gizeh*," by Colonel Howard Vyse.

## ELEVENTH DYNASTY.

Manetho, it is said, after the reign of a queen forthwith declared a new dynasty; it may not have been from any want of gallantry on the part of the Egyptian priest towards the fair sex, but simply because a queen had disturbed the royal succession, particularly when, as was most probably the case with Nitocris, she left no children to follow her. How much more, therefore, does it become necessary, after the disorders and confusion of the later dynasties of the ancient empire and the utter dismemberment of the kingdom, to begin afresh and inaugurate a new empire. The middle empire opens upon a seeming chaos of dynasties all existing at the same time, and it becomes necessary to pick our steps warily in order to trace the legitimate line of succession. The civil warfare which closed the sixth dynasty with the death of Nitocris and the assassination of her brother, was followed by the seventh dynasty, of which nothing is known, save its own inconsequence and the brevity of its duration. After the seventh there sprung up an eighth dynasty, with its fifteen kings, whose family names ally them with the sixth dynasty. All this while the dynasties belonged to the ancient family of Memphis. But at the same time with the eighth dynasty of Thebes there were to be found two Heracleopolite dynasties, the ninth and the tenth, in other parts of the kingdom, and possibly more than one petty sovereignty reigning independently in remote provinces. Notable amongst the latter was the family of the Antefs  who have left behind them material for study and research. Therefore, is it not impossible that the eleventh

dynasty may have risen up in the midst of the fag ends of at least three preceding dynasties. The Antefs have been admitted by some Egyptologists into the eleventh dynasty, but there seems to be reason for their exclusion from that dynasty and for their being remitted to the tenth, where they may possibly have formed a link stretching back to the legitimate line of Thebes, namely, to the Diospolite family.

Our previous research into Egyptian history has awakened within us an especial interest in the necropolis fields, and we have busied ourselves with the information afforded by those of Memphis and Abydos ; but at this point another necropolis field is opened up to our enquiry. The narrow strip of desert which lies at the foot of the Libyan Mountains, on the western boundary of the broad basin of Thebes, is at the present time a vast necropolis, several square miles in extent. In one of the most ancient localities of this city of tombs, known as Drah Abou'l Neggah, there were found, not many years since, by a party of Arabs seeking for hidden treasure, two mummy cases, the hieroglyphs on which betokened them to belong to the Kings Antef. The Arabs had stumbled accidentally on the burial place of the Antefs, and in this way we have had revealed to us the connection of that family with ancient Thebes.

The mummy cases were squared at the angles, rude of construction, and inferior to the better work of the early dynasties ; they were profusely ornamented with gilding, and a column of hieroglyphs formed a narrow stripe along their middle. This rude construction not only of the mummy cases but also of the inscribed tablets of the same period, has been especially commented upon by Mariette, and is taken to establish the Antefs in a group by themselves, separating them from those who adopt a more refined character of

workmanship. It leads to the inference that their sovereignty was contracted both in extent and in means, and that science and art had fallen into decay. Mariette's criticism of these objects is very severe when he compares them to those of the lowest period of the Roman occupation, to the work of persons who had never been properly instructed and were otherwise ignorantly incompetent. Such work contrasts unfavourably with the refined and tasteful productions of the Mentuhoteps, and is adopted as an element in the argument, that the Antefs were unworthy of a place in the eleventh dynasty.

Brugsch was so fortunate as to discover, in 1854, another similar mummy case in the lumber room of the Greek Consul at Cairo; and the hieroglyphics painted on its surface denoted it to be that of Antef-aa, that is, Antef the Great.\* Antef the Great was the second of his name, and a renowned hunter; and a third of the same family is mentioned amongst the records of the times. A fourth Antef, whose honorific name was Nebkheper Ra, but of a later date, is also referred to in the Abbot Papyrus.

The tomb of Antef the Great at Drah Abou'l Neggah, now reduced to a state of ruin, was a small pyramid of sun-dried bricks entered by a doorway, whilst a passage led to a little chamber lined with white limestone and perfectly finished; on the floor of the chamber the sarcophagus had once stood and the wall at the end was decorated with a tablet representing the king crowned with the uræus head-dress and surrounded by his dogs; the names of the dogs, seven in number, being inscribed near each animal. The inscription on the tablet tells of the benefactions of the Pharaoh and

\* Two of these mummy cases are now at the Louvre, and one in the British Museum.

his gifts to the temples : and records that it was erected in the fiftieth year of his reign. In one of the caves of the neighbouring rock, Lepsius found a sarcophagus of the finest limestone, which he sent to Berlin. These sarcophaguses, he observes, "are sometimes above 9 feet long ; they have inscriptions, and are decorated with colours, both internally and externally, in the elaborate and pure style of that period, very elegantly though with a certain degree of parsimony. The occupant of the tomb was the son of a prince, and himself bore the dynastic appellation of the eleventh dynasty namely, Nentef" (Antef).

In his recent perambulation of Egypt in search of Nile gleanings, Mr. Villiers Stuart wandered through the necropolis of Draḥ Abou'l Neggah, in Western Thebes, which he describes as a burial field of several square miles in extent. There he found the rock honeycombed with graves and mummy pits and encumbered with the ruins of tombs. Near the spot once occupied by the tomb of Queen Aah-hotep, of the eighteenth dynasty, which rendered up to science such a splendour of jewellery and adornments of various kinds, he saw the fragments of two obelisks which bore the inscription of Nebkhepera, the honorific title of a certain Pharaoh Antef. This honorific title, however, does not correspond with that of the Antefs of the tenth dynasty, but most probably relates to the Antef of later date mentioned in the Abbot Papyrus. Mr. Villiers Stuart regards these obelisks as "the most ancient that have yet been discovered" ; but he overlooks the communication made by Lepsius in one of his letters, in 1843 : "A few days ago," he says, "we found a small obelisk erect, in its original position, in a tomb dating from the commencement of the seventh dynasty. It is only a few feet high, but in good preservation, and with the name of





occupant of the tomb inscribed upon it. This form of monument, which is first conspicuous in the New Monarchy, is thus removed several dynasties farther back in the old monarchy, even than the obelisk of Heliopolis."

The obelisk, as we have already had occasion to observe, is coeval in antiquity with the great pyramid of Khufu, although no specimens of that early period have been discovered, possibly on account of their erection in cities and on the cultivated plain. The obelisk found by Lepsius, was preserved by its elevation on the rock and within the shelter of a tomb, and the same reasons will possibly explain the preservation of the ancient obelisks discovered by Mr. Villiers Stuart in the necropolis of Western Thebes ; after all, however, these are but pigmy ornaments as compared with the magnificent colossus of Useresen at Heliopolis, and the latter must still remain the most ancient colossal obelisk in the world.

Mr. Villiers Stuart does not give us the dimensions of these Drah Abou'l Neggah obelisks, but they were evidently small, and there is an incompleteness and want of symmetry about the inscriptions which might entitle them to a place among the works of that obscure period of art which distinguished the ancient Antef dynasty. On one of the faces, the honorific titles of the king are placed by the side of the two royal ovals in lieu of being above them, and the characters of the inscription are crowded together instead of being displayed as a central column, for which there was ample space. The text, according to our reading, runs as follows :—"The far ruling Horus, lord of the three countries, the perfect of god Nebkheperra, son of the sun, Antef, well-beloved, gifted with life for ever." While on another face the perfect god, Nebkheperra, lays claim to

the building of beautiful temples, which, in fact, may have been sanctuary chapels or tombs. The title of lord of the three countries, however, is more than perplexing. Were they three districts? Or were they three kingdoms? If the latter were intended it would be fatal to the claims of a petty Theban King to the proprietorship of the Obelisk; for even the boastful voice of Egypt could scarcely prompt so high a flight as the assumption of dominion, like that of Seneferu and Merira Pepi, over the two Egypts as well as Ethiopia.

The Pharaohs of the eleventh dynasty belonged to a

family named Menthotep  or, 

Menthuhotep, "the united with Menthu," Menthu being the War God of the Thebans; hence the name betrays a Theban origin. Of this family there were two especially renowned; they were the last of the Pharaohs of the eleventh dynasty and bore the honorific names of Nebkherra and Sankhkara. All the lists agree in accepting these two Pharaohs as belonging to the eleventh dynasty, both the Abydos and the Sakkarah lists which make them the sole kings of the dynasty, and the Turin Papyrus and Manetho which add others to their number. According to Manetho the total duration of the dynasty was forty-three years and the number of the kings sixteen; whereas the monuments make a total of five and possibly six, and a tablet preserved in the Museum of the Louvre bears the date of the forty-sixth year of Nebkherra Mentuhotep, the penultimate king. These differences amongst the authorities are not so much differences of fact as differences of method and calculation; Manetho confines himself to what he regards as the legitimate line; whilst the others are governed by separate considerations. Seti, for example,

adopts the Ramessean line, whereas the monuments bring into view the names of kings which may have been omitted altogether by the rest.

The times at this period were such as to need and to develop fighting men; a mob of dynasties and reigning chiefs occupied every corner of the land, and the Mentuhoteps were sorely wanted to restore order and regenerate the country. They had to cope at once with the remains of the eighth dynasty at Memphis, the ninth Heracleopolite dynasty, possibly ruling in the Delta, the tenth Heracleopolite dynasty which had asserted itself at Thebes; and, not unlikely, several independent but petty sovereigns dispersed in other parts of Egypt. The services of the first three of the Mentuhoteps are at present unknown, as well as those of Sneferkara and Userenra, but there cannot be a doubt that they contributed their share to the ultimate settlement. Nebcherra, the fourth Mentuhotep, proved himself not unworthy of his name; what his predecessors had so ably begun he pressed onwards to completion, and most worthily entitled himself to the surname Nebtaura, which proclaimed him the conqueror of his opponents and the "lord of the two countries." His gallant achievements resounded from one end of Egypt to the other; his name was emblazoned on the black rocks of Konosso, in the neighbourhood of Philæ, as the conqueror of thirteen foreign nations, and likewise in the gloomy valley of Hammamat, where Pepi's oval had been already inscribed. The valley of Hammamat was the commercial line of traffic between the coast towns of Eastern Africa and the Nile; here Nebtaura constructed a large tank for the use of thirsty travellers; here mines were opened in search of precious metals, silver and

gold ; and quarries were worked for the acquisition of stone. Aforetime the quarries which supplied the Memphites with material for their cities and their pyramids were those of the neighbouring Mokattam hills, the Tourah and the Massourah of the east bank of the Nile ; but the valley of Hammamat was in every way more convenient for the Thebans. As the mines of Magharah in Sinai were subject to the tutelar guardianship of Hathor so those of Hammamat were sacred to the mysterious Khem the prototype of Pan.

There was a vastness in the ideal of the Egyptian that meets us at every turn : vast temples, vast pyramids, vast obelisks, vast statues, vast blocks of stone or monoliths. We read in the pages of Brugsch that an inscription in this dismal valley makes mention that a high functionary, chief of all such works for the king, by name Amenemhat, received an order to transport the royal sarcophagus and its cover to the future resting place of his lord. One can imagine the size of this immense stone, the dimensions of which are given in the text, the length being eight cubits, the breadth four, and the height two. After having made rich offerings to the divinities, to bring luck to the undertaking, it required 3,000 men to move the monolith from its place and to roll it down the valley towards the Nile. The size of the monolith in this instance may have been about 14 feet in length, 7 in breadth, and 3 in depth. No mention is made in the narrative of a pyramid of Nebtaura ; but of his successor it is stated that his pyramid was called Khuasu, or "the most shining of places," and a tomb in the necropolis of Abydos has been identified as that of the priest of the shrine attached to this pyramid.

Sankhkara, the 58th Pharaoh of the Abydos Tables, succeeded Mentuhotep IV, and closed the eleventh dynasty with great dignity. His name appears with that of Pepi and his own immediate predecessor on the rocks of Hammamat; the great feature of his reign, however, was an expedition to the southern land of Punt. The productiveness of the black soil of Egypt, annually enriched by the inundations of the Nile, has become proverbial. By the expenditure of very little labour, the population were supplied with everything necessary for their food and raiment, but luxury and refinement clamoured for more. Caravans of Arab traders made regular journeys between the Nile and the south, and returned laden with spices, perfumes, balsams, frankincense, and precious woods. The south was the Ophir and the Punt of the Egyptians, and its produce was sought after most eagerly. Punt was a generic name for the whole southern region; it lay to the south of Abyssinia, between Bab-el-Mandeb and Guardafui, and at a later time embraced the opposite coast of Arabia. Brugsch mentions, as an obscure tradition, that Punt was the original home of the gods, the Taneter or Holy Land, and that the Theban Trinity, Amen, Maut, and Khons, the father, the mother, and the son, travelled thence to the Nile valley, where they laid the foundation of the Egyptian Empire.

To this highly prized and much desired land of dreams Sankhkara commanded an expedition to be made, and he placed it under the direction of Hannu, one of his nobles. This great event is recorded in an inscription translated by Chabas, wherein Hannu narrates the incidents of the undertaking. He was sent, he says, "to conduct ships to the country of Punt, to bring back odoriferous gums,

collected by the princes of the red land." Empowered by the dread which the Pharaoh "inspires among all nations, behold I left Coptos . . . with an army of 3,000 men. I passed through the red hamlet and through a cultivated country. I prepared the skins and the poles to carry the vases of water, to the number of twenty, one of every two of all my men each day carried a load . . . the other of the two lifted the load on him; and I had a reservoir dug of 12 perches, in a wood, and two reservoirs at a place called Atahet . . . I made another at Ateb of 10 cubits by 10 every way, to contain water of a cubit in depth. Then I arrived at the port Seba, and I made transport vessels to bring back all kinds of products. I made a great offering of oxen, cows, and goats. I executed the order of his Majesty, and when I returned from Seba I brought him back all kinds of products which I had met with in the ports of the Holy Land. I came back by Uak and Rohan. I brought precious stones for the statues of the temples. Never was a like thing done since there were kings; never was anything like this done by any royal relation sent to these places, since the time of the reign on earth of the sun-god Ra. I acted thus for the king on account of the great friendship he had for me."



FIG. 18.—Mode of drawing huge masses of stone from the quarries; from a bas-relief in the quarries of Massourah.

## CHAPTER V.

## THE TWELFTH DYNASTY.

## AMENEMHAT, USERTESEN.

AMONGST the distinguished functionaries of the latter part of the eleventh dynasty, a Theban name founded on that of the special deity of Thebes, Amen, stands forth with conspicuous brilliancy and establishes a worthy succession to the Mentuhotepts. A certain Amenemhat occupied the important post of chief of the works under the Pharaoh Nebtaura and supplied from the quarries of Hammamat the blocks of stone required for the pyramid and tomb of the king. Another Amenemhat is shown in an inscription published by Lepsius to have made a descent upon Lower Egypt with 3,000 sailors trained as archers, and to have gained a victory over the representatives of the eighth dynasty still ruling in Memphis ; and now it is an Amenemhat of the same family who becomes the founder of the twelfth dynasty. The twelfth dynasty is represented throughout by Amenemhat and his son Usertesen, and their families ; the Amenemhats were five in number, with the addition of a daughter Sebeknefrura, and the Usertesens were three. The order of their succession, as they appear on the Abydos Tablet, from which Queen Sebeknefrura is omitted, is as follows ; the left-hand column indicating their family names, and the right-hand column their throne-names :—

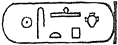
<i>Family Name.</i>	<i>Throne Name.</i>
59. Amenemhat I.	Sehotepabra.
60. Usertesen I.	Kheperkara.
61. Amenemhat II.	Nebkaura.
62. Usertesen II.	Khakheperra.
63. Usertesen III.	Khakaura.
64. Amenemhat III.	Enmaatra.
65. Amenemhat IV.	Maatkherura.
Sebeknefrura.	

The length of reign of the first three of these Pharaohs was 30, 45, and 38 years respectively, amounting in the total to 113 years; but they were united in co-regency with their sons and fathers 32 years, so that the actual number of years represented by the three kingly reigns was only 81. For example, Usertesen I reigned alone 32 years, 10 years with his father and 3 years with his son, making the total for his reign 45 years. This co-regency was a common habit of the Egyptian crown, and evinces one of the difficulties of settling an exact system of chronology for each king.

As may be surmised, Egypt at this time was still in an unsettled state; Nebtaura had been distinguished as the lord of the two countries, but, in fact, a perfect unity of dominion was far from being established, and the honour of its accomplishment devolved on Amenemhat I. This great Pharaoh not only wielded the sword against pretenders to the throne, but he was also called upon to defend himself against sedition and disloyalty within his own court. He had been occupied with war for ten years before he gained possession of the throne, and another period of sixteen years of warfare had to be borne before he could unhesitatingly declare himself the lord of Upper and Lower Egypt. Indeed, six years before this time, he adopted his son Usertesen as co-regent on the throne, no doubt with the view of






securing the legitimate succession to the monarchy in the case of any accident happening to himself, and as an additional means of quieting the restless opposition which still continued to pursue his career.

Amenemhat I appears upon the throne with the installation or surname  Sehotep-abra; the family name Amenemhat being written thus:—



Besides his wars at home, Amenemhat had likewise his triumphs in the land of Kush, and his name is found carved on the rocks of Assouan as a conquerer in the south. He is known to have been in possession of the gold-fields of Nubia, and, in his precepts addressed to his son Usertesen, he calls to mind his wars with the Libyans and with the Asiatics. It was as a defence to the fair pastures of the Delta, and as a barrier against the inroads of the nomads of the East, that he built a great wall along the boundary of the frontier. Neither was he wanting to the exigencies of an architecture of peace and dignity; he laid the foundation of the Temple of Amen at Karnak, and in the midst of its sanctuary there was set up a statue of red granite to his honour, whilst his portrait in syenite decorated its walls.

\* If the reader have followed the explanation of the hieroglyphs in former pages, he will already be familiar with those in the double escutcheon of Amenemhat I. The group  reads *a m n* or *amen*; the owl stands for *m* or *em*; the fore-quarters of a lion for *ha*; and the hemisphere for *t*. The throne name begins with *s*; then follows the group , *htp*, or *hotep*; the vase represents *ab*; and the , *ra*, follows the rest as usual.

His name is likewise recorded in the quarries of Hammamat and of Tourah. The temple of Ptah at Memphis also received embellishment at his hands; he renovated many of the principal temples throughout the country, and his statue in red granite, of colossal dimensions, was discovered among the ruins of the great temple at Tanis—the latter a work of the twelfth dynasty. This statue dedicated to Ptah, represents him seated on his throne, crowned with the pschent or royal head-dress and wearing a large square-shaped beard; the nose is flat and broad, the lips thick and smiling, mouth large, and cheeks plump. His sarcophagus was quarried in the valley of Hammamat; and, following the example of his predecessors the Memphites, he built himself a pyramid which was named Kanefer, or "beautiful for its altitude."

The history of his reign is curiously illustrated by two literary productions of the period; one entitled "The Instructions of Amenemhat I to his son Usertesen I"; the other being the narrative of a certain Saneha, who fled from Egypt when a young man, and was permitted to return when he was old and build himself a tomb in a field of which he was subsequently made lord. Both of these literary productions afford a remarkable insight into the mode of thought and customs of the people; the former has been translated by Maspero, from the 2nd Sallier Papyrus and the papyrus Millingen; the latter by Chabas and Goodwin from papyri in the Berlin Museum, and both are published in the "Records of the Past" (vols. ii and vi), edited by Birch.

In his instructions to the young king, Amenemhat begins by charging him to excel his predecessors in greatness, to maintain concord among his people, to take his place in the midst of them, and to be impartial in his friendships; to open

his heart to the trustworthy commoner equally with his nobles, reminding him that in the day of adversity all servile aid must fail. He then expatiates on his own actions as an example for imitation ; how he made the weak strong and infused courage into all ; how he raised his son from the rank of a subject and gave him his support that all men might fear him ; he comforted those in affliction, and settled differences that had been cropping up perpetually.

Then he proceeds to show that, in spite of all the good he had accomplished, the assassin stole upon him in the dead of the night whilst he slept, and he adopts the striking figure of comparing his helplessness to that of a torpid snake of the field. But suddenly arousing himself, his enemies fled. This affords him the opportunity of declaring that none had ever found him unprepared ; that in spite of hidden dangers he gave a deaf ear to his ministers who counselled him to abdicate the throne ; he stood firmly by his son and by his servants. That whether tormented with the plague of locusts or seasons of drought ; whether vexed with sedition in his home or plots abroad in favour of his son, he wavered never ; that, on the contrary, he was as one of the champions of the heroic age of their forefathers.

Then, with equal self-laudation, he describes his vigilance in the defence of his country ; how he hunted the lion, slew the crocodile, and defeated the national enemies, the Nubians, the Libyans, and the Asiatics, who fawned at his feet like whelps. Next he expatiates on the abundance of his agricultural produce ; to obtain which the Nile was ordained to rise at the proper season and overflow the fields ; so that, by his wise prevision, there were none that could ever hunger or thirst.

Then he built himself a house embellished with gold,

with azure ceilings ; the house was constructed of blocks of stone tied together by metal clamps and secured with metal bolts ; it was set up for eternity, that time might wither in its presence ; for behold, in his hands he grasped the everlasting power of the gods themselves. It enveloped a maze of galleries to which he alone possessed the master-key, and this he delegated to his son, that the young king with his own eyes might see his father amidst the throng of spirits which guarded him.

And now comes the sequel, in which, unhappily, self may be read between the lines ; the departed king has become dependent on earthly interests ; he is now a supplicant to his own son : I have done all this for thee, he says, now turn thy heart towards me ; let thine be the hand to invest my statue with the double crown of Egypt and with the symbols of divinity ; let us be united for evermore ; in the boat of Ra my soul hath poured forth prayers for thee, and mayest thou never fail to remember that the power that raised thee to the throne was mine and mine only.

The following is a free reading of this remarkable document :—

“Listen to what I speak unto thee: Now that thou art a king of earth and rulest over the three regions, act better even than thy predecessors. Keep concord between thy subjects and thyself, lest people should lose confidence in thee. Being in the midst of them, do not isolate thyself ; let not the landed lords and noblemen alone fill thine heart like brothers, and shut out those whose friendship has been long tried. Apply thyself to strengthen thine heart, and know, O man, that in the day of thy need there will be no servile aid to help thee.


“As to myself, I have given to the lowly and made the

weak strong. I have infused courage into him who had it not as well as into him who had it already. Thee have I raised from a subject. I have given thee mine arm that dread of thee should come ; I have adorned myself with fine linen so that I looked like the flowers of the lake ; I have anointed myself with essences in profusion as though I were pouring water from my store. My image lives in the hearts of men, for I have made those that were afflicted free from their afflictions, and their cries are heard no more ; the struggles of life were seen no more ; yet had they been fought over and over again ; like unto a bull forgetful of yesterday ; and steadfastness was wanting both for the learned and for the ignorant.

"After supper time, when night was come, I sought an hour of enjoyment ; I laid myself down on the carpets of my house, I stretched myself, and I began in my soul to seek for sleep ; but lo, there were weapons gathered together to attack me. I was as helpless as the snake of the field. Then I woke up to fight ; I put forth the strength of my limbs, but it was to strike at a foe that did not dare to stand his ground. When I came upon a rebel with weapons in his hands, I made the coward turn back and flee ; he had no bravery even in the darkness, and none would fight. There never was a time of need for which I was unprepared ; and when my last day came, without my knowing it, I had never once given ear to my courtiers who wished me to abdicate in thy favour, but I sat by thee on the throne and made plans for thee ; and lest fear should spread amongst them, I never neglected whatever was due to my servants.

"Whether locusts swarmed for plunder, whether sedition worried me in my home ; whether the Nile waters were low


and the wells dry; whether mine enemies conspired in consideration of thy youth, and plotted wicked deeds; I never wavered since the day I was born; never was the like since the time when our ancestors, the heroes, pursued their valiant career.

"I sent my messengers up to Abu (Elephantiné) and my couriers down to Athu (a city of the Delta). I took my stand at the verge of the land to keep watch on its frontier; I marched my forces armed with the khopesh \* to the boundary, and I was armed with the khopesh myself.

"I am a raiser of corn and am devoted to Nepra (the corn god); he granted me the rising up of the Nile upon the cultivated land. There were none that hungered, none that thirsted through me, for every one acted in pursuance of my instructions, and my commands increased the love my people had for me. I hunted the lion and brought home the crocodile a captive; I fought the Uauai (Nubians), and led back the Matsui (Lybians) as prisoners; I turned my force against the Sati (Asians), and he fawned upon me like a whelp.

"I built myself a house adorned with gold; its ceiling was painted blue; its walls and its galleries are formed of blocks of stone united with metal clamps; the bolts are of artificial *men*-metal. Made for eternity, time withers before it; for lo! I possess the everlasting powers of the god himself.

"There is a maze of galleries within it, to which I alone possess the key; none knows it but thee, O Usertesen. Thou goest and with thine own eyes thou wilt see me, amongst the hammu (spirits), who do honour to thee. All

\* The khopesh was a scimitar, fashioned after the shape of the leg and thigh of an ox, the latter being named khopesh; the same figure is a hieroglyph , which reads *am*.

that I have done is for the future thine, thy heart must now be centred in me. Mine is the statue which thou must now invest with the pschent, with the tokens of divinity ; let the seal of eternal friendship be upon us ; in the boat of Ra, I have offered up prayers for thee ; and mayst thou never forget that what has made thee king was made by me ; . . . the raising of statues ; the strength in which thou grew . . .”

The story of Saneha, of which the following is an epitome, is a tale characterised by extreme simplicity. Saneha was clearly not a man of courage, and would seem to have been impelled to seek safety in flight, from some misgiving as to his political conduct and loyalty to his king. The fragment which opens the narrative is suggestive of his having fallen into the power of certain persons who were endeavouring to coerce his actions ; and the message sent to him by the king, when he was desirous of returning to his native country, implies a pardon for some seditious offence : “Thou shalt not be called to account for what thou hast said or hast not said in the assembly of the young men” : but we leave the text to speak for itself.

“ . . . one of them, to make me obey the words which he had spoken. When I was on the point of setting out, my heart was troubled, my hands shook, numbness fell on my limbs, I staggered, yea, I was in perplexity to find myself a place of repose. I simulated a herb seller in order to travel ; two journeys made I and returned back . . . I longed to become free : I said, there is no life besides that.” He falls in with a brother herb seller on his way, and evades the guard of a frontier fortress, then he suffers the pangs of thirst, and is met by a Bedouin who exclaims :— ““ Oh ! thou that art from Egypt.’ Then he gave me water, he poured out milk for me. I went with him to his people. . . .

I arrived at Atima. While I was there, Ammuanshi, the King of Upper Tenu, sent for me. He said to me, 'Remain with me. . . . to what end hast thou performed these things? Is it true that the wealth of the house of King Amenemhat reaches to heaven? That the wealth of it is incredible?' I said, 'It is certain.' He draws a fervid picture of the king declaring that men and women crowd after him saying: "He is like a king, a conqueror from the egg . . . . He said to me, yea, Egypt is safe; it is good. . . . Behold as long as thou art with me I will do thee good. He placed me over his children, he married me to his eldest daughter, he endowed me with a part of his land of the choicest which belonged to him from one extremity to the other." Saneha next describes his increase of power and wealth; the birth and growth of a family, his courageous conduct and loyalty to his father-in-law; his command over the country and his wise government. But his triumphant success was not without its alloy; a certain strong man, who had hitherto met with no equal in combat, challenged him to fight, that he might possess himself of his wordly goods. "I bent my bow, I drew forth my arrows; my dagger was blunt, I sharpened it; I accoutred myself." The moment of battle arrives, Saneha wards off the arrows of the champion, "My javelin struck in his neck, he cried out for mercy, he fell on his face, I threw to him his sword, I hung my chain upon his back." This event put Saneha in possession of the property and offices of his antagonist in addition to his own. He was now a man of wealth; and unfortunately he was pharisaic besides. The runaway exclaims: "But let god be gracious to him whom he hath raised up, whom he drove into another land; let him be like the sun, his heart mild. Fleeing, I fled from before him (Pharaoh), I was received



into a house ; wandering, I wandered and was hungry ; bread was set before me, I fled from his land naked ; here was given to me fine linen." Nostalgia, the desire for home, had now seized upon the exile ; he begins to pity himself and believe himself a martyr. Grant me, he says, "to return home. Permit me to show myself. Have I not suffered anxiety ? What more is there to boast ? Let me be buried in the land where I was born. . . . Grant me pardon." He makes petition to his king and receives a gracious reply ; the Pharaoh "acts like a beneficent being. . . . His heart pities him who beseeches that he may live in the land. He is to him like the sun. He is gracious, he listens to the prayer of one at a distance." Saneha then draws the following picture illustrating the peace and repose of death : "Old age descends, infirmity overtakes me, my eyes are heavy, my hands enfeebled, my legs stagger. When numbness of heart comes, bring me forth ; let them carry me to the eternal home, the servant of the Lord of All ; yea, let them say : happy new birth and eternal transmigration to me."

The king's message is suggestive of certain reasons for the sudden emigration of the young man to which he himself forgets to allude. "Amenemhat, living for ever and to eternity : a royal mandate from the king to inform thee . . . Behold, that which thou hast done thou hast done. Thou shalt not be called to account for what thou hast said or hast not said in the assembly of the young men, nor on account of thy having devised this business. . . . Thou didst aspire to a name which should be in the palace, enduring, flourishing like the sun. . . . Thou hast amassed treasures, they shall be and abide with thee in their fulness . . . if thou comest to Egypt thou shall see a house prepared for thee. If thou


dost homage to the great house thou shalt be numbered among the councillors." And by way of further encouragement, he is reminded of his approaching death, and promised those rewards which are so attractive to the mind of the declining Egyptian: "There shall be given thee jars of cedar oil and wrappings . . . service shall be done for thee in carrying forth on the day of burial . . . beasts for thy hunting, players on instruments before thee. The poor shall make their wail at the door of thy tomb."

Saneha is very naturally overwhelmed with the clemency of the king, and confesses his wrong-doing by his speech no less than by his fears. After multiplying the titles of honour of the Pharaoh, he exclaims:—"May it please your Majesty, let not Tenu (the people who had harboured him) be called to account before thee, as it were thy dogs. Behold this flight which I made, it sought it not, it was not of its counsel, it suggested it not unto me, it distinguished not between me and any other person . . . Thou speakest, and behold I bequeathed my goods to the children which I have begotten in this place. When I have finished doing this, let thy Majesty do as it pleaseth thee; I live by the breath which thou givest."

He returns to Thebes and is received with kindness; he prostrates himself before the king, who directs that his councillors do "Lift him up that I may speak to him." The king's children, however, declare that "He is not in the right." Nevertheless, the king supplies him with house, clothing, and food. He was clad in fine linen, and was anointed with the finest oil. "There was given me a house befitting a councillor. There were many labourers employed to build it . . . No sooner was it finished,

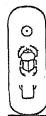
than I built myself a tomb of stone amongst the tombs of the chief officers. His Majesty chose its site, the chief painter designed it, the sculptors carved it, the chief purveyor who was over the upper country brought earth for it; all the decorations were made of hewn stone. When it was ready I was made superior lord of the field in which it was . . . . My image was engraved upon its portal, of pure gold. His Majesty caused it to be done. No other was made like unto it. I was in favour of the king until the day of his death came."




From the papyrus of Berlin it has been surmised by Chabas that some mystery hung about the close of the life of Amenemhat I; but there is no reason to doubt his being buried in the magnificent sarcophagus of which we have already made mention; nor, that he was finally and with due honours laid in his stately and beautiful pyramid

Kanefer  Too much honour could hardly be paid to the man who founded the Temple of Amen, at Thebes, the Great Temple at Karnak, the glory of the past and the admiration and wonder of ages to come; and who at the same time elevated Thebes into the dignity of a city, of the foremost rank amongst the cities of Egypt, destined to surpass in grandeur the existing cities, Memphis and Heliopolis.

USERTESEN I was installed on the throne of Egypt during the lifetime of his father Amenemhat I, with whom he ruled for ten years as co-regent. The family name, Usertesen, is inscribed within the royal circle as follows:— Whilst at his installation he received the honorific or Horus title of Kheperkara, which is thus delineated in hieroglyphs.


The valour of his father had left him a peaceable and united people ; there were no external wars to distract his attention, and next to the duties of sound government he was now at liberty to devote his time and thought to the renovation and embellishment of the temples or homes of the gods. The temple of Amen, at Thebes, founded by his father Amenemhat I, a glorious heirloom, underwent further development at the hands of the son, and very early in his reign he assembled a council of his nobles to consider the course best to be adopted for the restoration and adornment of the temple of Ra, in the city of An, or On, the Heliopolis of the Greeks. Brugsch tells us that he had the good fortune to obtain at Thebes, in 1858, "a wonderful document on parchment," now preserved in the Museum of Berlin. "This important memorial informs us how Usertesen, in the third year of his empire, assembled round his throne the most exalted officials of his court to hear their opinion and obtain their counsel as to raising worthy buildings to the sun-god Ra. As is usual in such assemblies, the king begins his address with a solemn reference to his divine descent and to his anticipation of legitimate succession to the throne. He then connects



\* The whole of the hieroglyphs in this double escutcheon have occurred before ; they are, for the family name, the group  *usr*, pronounced User ; then follow *tsn*, that is, with the usual interpolation of the vowel *e*, *tesen*. In the honorific title, the beetle is *kheper* ; the uplifted arms, *ka* ; and the ☉ *Ra*, is transferred to the end. On a tablet in the British Museum *Usertesen* is spelt with the *u* thus :  *Usrtsn* ; and on a tablet at Boulak, 



with this exordium a discourse on the importance of the buildings and monuments dedicated to the gods, starting from the idea that such alone are able to eternalise the memory of a ruler. After this address, the united counselors unanimously applaud the good intentions of their lord, and encourage him to carry out the same without delay. The Pharaoh then immediately gives his orders to the proper court official, and enjoins him to watch over the uninterrupted progress of the work which had been determined upon. Next ensues, this time undertaken by the king himself, the solemn laying of the foundation stone.

The ancient name of Heliopolis is Annu  the city of An, or simply An, a designation derived from Anamim, one of the four families of Mizraim. This ancient people settled in the land of Goshen, and their name also occurs at Hermonthis, in Upper Egypt, and likewise in Ethiopia; and An, as we are already aware, is the On of the Bible. Here was erected the great Temple of the Sun, dedicated to Ra, the rising sun, and Tum, the setting sun; its ruins proclaim an architecture of a very early character, possibly more ancient than the great pyramid of Khufu itself. In this case it must have been upwards of 1,000 years old when it fell to the lot of Usertesen to restore it; whilst at present its ruins are buried 5 or 6 feet beneath the surface of the soil, and upwards of 10 feet below the level of the highest watermark of the Nile. In the time of Usertesen the pylon or gate-tower of the temple must have been completed, and in front of it the Pharaoh set up two obelisks of granite of Syené; one of these still stands erect, and is the most ancient colossal obelisk existing in

Egypt. The foot stone of its companion was discovered a few years since ; and there was likewise found an avenue of sphinxes which flanked a causeway leading to the north-west entrance.

The standing obelisk is at present silted up to the height of several feet above its base, and its shaft is stained with the lines of inundations of the Nile. In height it is 67 feet 4 inches ; originally it was surmounted with a cap of copper, above which was an ornamental finial, and it is carved on each face of the shaft with a single column of deeply sunk hieroglyphs. Abd - el - Lateef, the Arabian physician and

traveller, noticed the existence of the copper cap on its pyramidion at the time of his visit to Egypt, in 1190 A.D., and remarked that the oxidised metal had discoloured the stone for some way down the shaft. At the same time the fellow obelisk was prostrate on the ground, and broken into two pieces. He calls these obelisks Pharaoh's needles. The four columns of hieroglyphs are very similar, and we

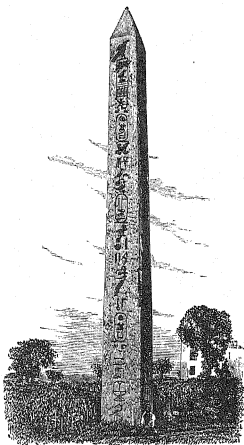


FIG. 19.—The obelisk of Usertesen, at Heliopolis ; the most ancient colossal obelisk in the world, dating back to a period coeval with the Deluge.

quote one which we have been able to verify by means of a photograph. It reads as follows :—

“The Horus of the sun ; life of all who are born ; king of the upper and lower country ; Kheperkara ; lord of the two diadems ; life of all who are born ; son of the sun, User-tesen ; beloved of the divinities of An ; living for ever ; the good god ; Kheperkara ; He hath executed this work at the beginning of the 30 years circle ; he, the gifted with life for evermore.”

The essence of this inscription is, that Usertesen, the representative of Horus, entitled on his banner as well as in the body of the column, the life of all who are born, and bearing the deific or throne name of Kheperkara, signifying sun, the creative existence, hath renovated this temple and set up these obelisks as an enduring ornament of the temple, on a certain day marked in the calendar of Egypt. He is styled Horus by right of the legitimate succession of Egyptian Pharaohs to Horus, who formerly reigned on earth, while Egyptian custom has bestowed upon him a number of honorific titles of which we have already seen examples. It is thus that we find him likewise designated :—1. Life of all who are born ; 2. King of the upper and lower country ; 3. Lord of the two diadems ; 4. Son of the sun ; 5. The good god ; and 6, Gifted with life for ever. These titles absorb the greater part of the inscription, and almost throw into the shade the deed which the obelisk was destined to commemorate, namely, the restoration of the temple of the sun-god Ra and the decoration of its portal with two of the grandest obelisks heretofore known. The inscription, therefore, is a simple register of the performance of a certain public act which is duly recorded, together with the name of its royal author, on the heraldic gate-posts at the entrance

of the building, as a convenient and appropriate locality for a public notice to all whom it might concern. Lepsius mentions his visit to this "the most ancient of all known obelisks," in 1842, and observes:—"Boghos Bey has received a present of the ground on which the obelisk stands, and has laid out a garden round it. The flowers of the garden have attracted a multitude of bees, and they have been unable to find a more commodious habitation than in the deep and sharply-cut hieroglyphs of the obelisk. Within the space of a twelvemonth, they have covered the inscriptions of the four sides to such a degree that a great portion of them have now become quite illegible."

A monument of a similar character, but overthrown and broken, still exists in the luxuriant valley called the Oasis of Fayoom. Fayoom has received its name from an ancient Egyptian word "pi-om" signifying "the sea," and is so named because it once contained within its circuit the celebrated Lake of Mœris, derived from the overflow of the Nile. It lies nearly 60 miles to the south of Cairo, and several miles to the west of the Nile. The chief town of the Fayoom is Medeeneh, and in the immediate neighbourhood of Meedeneh are the ruins of the ancient Crocodilopolis, now called Arsinoe, where the god Sebek was worshipped under the semblance of a huge crocodile, preserved for the purpose in the fish-thronged waters of the Mœris lake. Two miles south-west from Medeeneh is the small Arab village of Biggig, where in the olden time, is supposed to have flourished a great temple dedicated to Ptah, a rival of the temple of Mena at Memphis. Whether there were, as was the custom, two obelisks erected at the same time by Usertesen, in front of the pylon of that temple, is now too late to determine; but there can be no doubt that at the



present moment an obeliscoid monolith of red granite, broken into two fragments by its fall, now lies partly buried in the ground at that place. The measurement of the two fragments gives a total length of 43 feet, with a mean breadth of 5 feet 2 inches, on two of its sides, and 4 feet on the other two. Its head is rounded off and grooved for the reception of a metal ornament or finial, and towards the base it is massive and cumbrous.

The editor of "Murray's Handbook of Egypt," describing this obelisk, writes thus: "At the upper part of the face are five compartments, one over the other; in each of which are two figures of King Usertesén making offerings to two deities. Below are columns of hieroglyphs, many of which are quite illegible. . . . On each of the two sides is a single column of hieroglyphs, containing the name of the king, who on one side is said to be beloved by Ptah, on the other by Mandoo. The people of the country look on these fragments with the same superstitious feeling as on some stones at the temple of Panopolis, and other places; and the women recite the *Fat'ha* over them in the hope of a numerous offspring." The legend on the narrow sides of the stone, translated by Chabas, is as follows: "The heaven, the kingly Horus, life of birth, lord of the diadems; life of birth, king of Upper and Lower Egypt, Kheperkara, beloved of Ptah of Ressobtef (Ptah of the southern wall); life of birth, golden hawk, good god, master of dominion." The legend on the opposite side is similar, save that the god whose love the Pharaoh claims to possess is Menthu, a warrior sun-god of the Thebais, corresponding with Mars of the Roman mythology. The expressions "life for those who are born," and "life of births," which are severally repeated three

times in these inscriptions would seem to have reference to the impetus of development and growth given to organic nature by the genial warmth of Ra, the rising sun, and Horemkhu in his diurnal voyage in the "boat" of the sun from the horizon in the east to the horizon in the west, where he becomes Tum or Atum, the setting sun ; here he descends into Hades, and again his name changes into that of Osiris.

Usertesen next turned his attention to the royal city of Thebes, to the Temple of Amen, whose vast and massive ruins still remain one of the wonders of the world, near the Arab village of Karnak. His father Amenemhat I had laid the foundation of this temple, to which Usertesen now contributed the sanctuary constructed of red granite, and the buildings intended for the habitation of the priests. The latter fact is commemorated by an inscription found at Thebes, relating to the restoration of the house of the priests by a certain Amen-hotep, who held the office of high priest in succession to his father. He appears to have been actuated by gratitude as well as respect for his liege lord, and likewise for his predecessors, for he says : " Since I now have found the holy dwelling of the first Seer of Amen, who of old sat in the house of Amen, the king of the gods, menaced with decay, since what there was of it dated from the time of King Usertesen the First, I caused it to be built anew, in beautiful work and with tasteful labour. I caused to be re-erected the thickness of the surrounding wall from behind to the forepart. I caused the buildings to be raised and their columns to be erected, of hard stone in tasteful work."

An engraved stone preserved in the Egyptian Hall of the Louvre at Paris records that Usertesen, in the ninth year of his reign, that is to say, one year before his father's death,

commissioned Meri, the son of Menkhtu, to construct "the august places of long duration," that is, the temples and tombs, "on a grand scale, with columns, gates, and a great court of entrance, all carried out in well-hewn limestone, from the old quarries of Troja (Tourah) opposite the town of Memphis." It is likewise narrated that a sanctuary was erected in the temple of Osiris at Abydos, by the architect Mentuhotep, who says: "I it was who arranged the work for the building of the temple. . . and sunk the well according to the order of the holiness of the lord." Furthermore, we learn at a later period that an order was given to the governor Ameni-Seneb for the cleansing of the temple: "Be ye entrusted with the cleansing of the temple of Abydos. Workmen shall be given you with this object and temple servants of the district of the holy workshop. And I cleansed it from below and from above, and its walls which surrounded the interior. And the writings were filled in with colour and emblems and other ornamental work, and all was renewed which King Usertesen I had built." Neither was the far distant city of Zo'an, S'an or Tanis, in the north-eastern corner of the Delta, forgotten. "In Tanis, the great city of the lower country, inhabited all round by races of Semitic origin, the kings of the twelfth dynasty raised buildings and invoked the sculptor's art, to do honour to the gods by these splendid works. The portrait of Usertesen has been found in some ruins of this temple world." Mariette discovered among the remains of the great temple at San-Tanis a colossal statue of Usertesen, in black granite; the figure is seated; the head is surmounted with the pschent or double crown of Egypt; it bears the long square beard of royalty, and is dedicated to Anubis, the embalmer god or god of burials. He observes that the execution of

the sculpture falls very little short of that of the Ancient Empire, whilst the carving of the hieroglyphs is of surpassing excellence.

As a frontier city, San-Tanis possessed importance from a very early period of Egyptian history ; it was not only the chief stronghold of the north-east border for strategic purposes, but it was likewise the great commercial centre for communicating with Arabia, and for the protection and working of the mines of the Peninsula of Sinai. Usertesen sent new colonists to the lonely valleys of this district to beat out of the rock and work up real mafek, or turquoise, and copper for the wants of Egypt. Some inscriptions of the Egyptian workmen and officials, whom the king had sent there, bear witness to their presence in the valley of Magharah, where the lapse of forty centuries has not obliterated the traces of their labour. We cannot fail to bear in mind that the original conqueror of the mine country of Sinai was Seneferu, the last king of the third dynasty ; and it is pleasant to note that the Pharaoh Seneferu is worshipped as a god by the Egyptian community in the twelfth dynasty, in company with Hathor, the lady of the land of the turquoise, and of Saptu, the lord of the east.

In the opposite direction, namely, towards the south, Usertesen commissioned a detachment of his army to set up a monument of victory and fix the boundary of his kingdom at Wady-Halfah, near the second cataract. The story of this campaign is recorded by Ameni, in an inscription on the walls of a tomb at Beni Hassan, a spot rich in records of the twelfth dynasty. Ameni calls himself hereditary governor in chief of Mah, and says : " I accompanied my master," Usertesen, " when he made an expedition to beat his enemies in the country of Atu. . . . I

arrived at the country of Kash (Kush, the land of negroes), ascending the stream, and the way led me to the extreme boundary of the land. I conveyed the booty of my master, and my praises reached heaven when his holiness returned happily. He conquered his enemies of the miserable country of Kash. I returned home in his retinue with a cheerful countenance. No one was wanting of all my warriors. . . . I left again to conduct the golden treasures to his holiness King Usertesén, may he live long ! . . . I went with the eldest prince and heir Améní, life, welfare and health be to him ! I left with the number of 400 men, the chosen of my warriors. . . . They returned happily home, and no one was missing. I brought pieces of gold. It was for me the commencement of distinctions on the part of the kings." Brugsch remarks that "The names of the races of the land of Kush conquered by the first Usertesén, or rather, perhaps, the names of the countries inhabited by them, are preserved on a memorial which was found in the neighbourhood of the present Wady-Halféh, a little above the Cataract, and is at present exhibited in the collection of Egyptian antiquities at Florence."

Biographers were rare in those days ; autobiography, therefore, became a necessary institution, and it would be unreasonable to suppose that writers should speak ill of themselves. Améní did not, but as his harmless essay on self enlightens us as to the presumed standard of propriety of the times, we may read it with curiosity and complacency : "I was full of goodness and of a gentle character," he says, "a prince who loved his country. For years I exercised my power as governor in the district of Mah. All the works for the palace of the king were placed in my hands. Behold, the chiefs of the temples of the divinities gave me

thousands of cattle with their calves. I was praised on the part of the royal palace because of the yearly delivery of cows in milk. I gave up all produce to the palace, and I kept nothing for myself out of all the factories. The whole district of Mah worked for me with redoubled activity. But I never afflicted the child of the poor; neither did I illtreat the widow. I never interfered with an owner of land; I never set adrift the herdsman. I never took away from the five-hand master his men for my works. There were none wretched in my time; there was no hunger in my time, even when there were years of famine. For, behold, I had ploughed all the fields of the district of Mah up to its very borders, both south and north. Thus I found food for its inhabitants, and gave them the crops which they themselves produced. There were no hungry people in it. I gave equally to the widow and to the married woman. I did not prefer a great personage to a humble man in all that I gave away; and when the inundations of the Nile were great, he who sowed was master of his crop. I kept back nothing for myself from the revenues of the field."

Menthuhotep, whom we have already mentioned as the chief architect of Usertesen, affords another example of this self-portraiture, which we must acknowledge gives a better idea of the simple nature of the people than a more practised style of description. Mentuhotep illustrates very fully the plurality of office enjoyed by able and well instructed men. The information with regard to him is derived from a stone taken from his tomb, and preserved in the Museum at Boulak; in a long inscription he is thereon described as a legislator, a judge, architect, builder, prime minister, warrior, governor, priest, and royal treasurer. "He was learned in the law, a legislator, one who ap-

portioned the duties and ordered the works of the district, who kept order in the whole land, who carried out all the requests of the king, who as judge decided and restored his property to its proper owner. As chief architect of the king, he promoted the worship of the gods and instructed the inhabitants of the country according to the best of his knowledge, as God orders to be done. He protected the poor, and freed him who was in want of freedom. Peace was in the words which came from his mouth; and the book of the wise Thoth was on his tongue. Very skilled in artistic work, with his own hand he carried out his designs as they ought to be carried out. Being the first in the country, the king's heart was full of him, and the great and distinguished of the court gave him their love. He knew the hidden thoughts of men, and he appreciated a man according to his worth. He compelled the enemies of the king to submit to the court of justice of the thirty. He punished the foreigners, quieted the Herusha, and made peace with the negroes. He was governor in the towns of Ant and the lands of Teshet. He gave his orders to the land of the south, and imposed taxes on the north land. He was invested with religious functions and entrusted with the treasure of the Pharaoh. When he arrived, the great personages bowed down before him at the outer door of the royal palace."

As the quality of servants is very generally governed by the higher or lower instincts of their employers, so the character of exalted officials is frequently determined by the nature of their royal masters. Good and able officers reflect a shining brightness on the reign of Usertesen I. The governors Ameni and Mentuhotep were worthy representatives of the grand Egyptian Pharaoh who set up his landmarks at the

boundaries of his kingdom, who established a colony of miners in the arid valleys of Sinai, who enlarged the temple of Amen at Thebes, founded by his father Amenemhat I, who restored and renovated the temples of the gods in the Fayoom, at Abydos, at San-Tanis, at On; and in the latter city, the great seat of learning of the day, the rival of Memphis, completed the temple of Ra and erected colossal obelisks as a fitting decoration of its magnificent gateway.

AMENEMHAT II, son of Usertesen I, shared the throne with his father for three years before the death of the latter, and thereby gained much experience; he was surnamed Nebkaura, a name which foreshadows the principal event of his life, the occupation and fortification of Nubia, and the working of the mines of gold and precious stones of that country. An inscribed tablet found at Abydos, appertaining to one Se-Hathor, a grand official of that age, narrates of himself as follows: "I here opened a mine with the young men, and forced the old to wash gold. I brought back the products. I went as far as the borderland; the negroes inhabiting it came, subdued by the fear which the lord of the land always inspires. I entered the land Heba, visited its watercourses and opened its harbours." Brugsch explains that the land of Heba, or, as it was also called, Heb, lay below the second cataract. Se-Hathor likewise mentions, amongst his other services, that "they caused me to go over to the building of King Ameni, whose pyramid is called Khorp, may he live for ever, to get made fifteen columns of enduring stone. The restoration of that



The hieroglyphs in Neb-kau-ra, are: a crucible or strainer, through which drops are percolating, *neb*; three *ka*'s, which are rendered in the plural by the addition of *n*, therefore *kau*; and the sun's disk, *ra*.



which was thrown down was completed in three months. Never was the like done since the rule of the sun-god Ra." Brugsch observes, that king Ameni must have been one of the later Pharaohs of the eleventh dynasty, but his name has nowhere been found on the monuments. Traces of Amenemhat have been discovered among the ruined cities of Lower Egypt, notably "the life-size statue, in black granite, of the wife of this king, who bore the name Nefert, a common appellation of Egyptian women, signifying "the beautiful," or "the good." The royal lady sits, with her hair dressed in ancient fashion, on her throne, on which her full names and titles are chiselled."

USERTESEN II succeeded his father, the second Amenemhat, with the royal title of Khakheperra; his name is carved by the side of that of his parent on the gloomy rocks of Assouan, which bear witness to the maintenance of his authority in Ethiopia; and his praises are recorded with those of his contemporaries of the twelfth dynasty in the tombs of Beni Hassan. About



The hieroglyphs in this escutcheon are: the rising sun irradiating the horizon with its glory, *kha*; the beetle, *kheper*; and the sun's disk, *ra*.

170 miles south of Cairo, on the eastern bank of the Nile, is the Arab village of Beni Hassan. It lies at the foot of the Arabian chain of limestone rocks which here present a sloping cliff, excavated on its face into numerous caves or grottoes, thus forming an eastern necropolis. There are two principal groups of these grottoes or tombs, the northern and the southern. The northernmost group is remarkable for its polygonal and fluted columns, which have been regarded as the type of the Doric column, and the ceiling of the tombs being

vaulted, is suggestive of the idea of the arch. The southernmost group have columns of the specially Egyptian

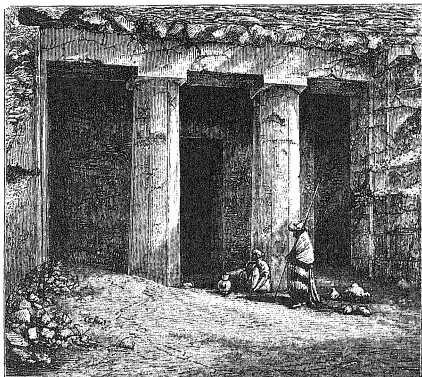


FIG. 20.—The grotto tomb of Ameni, at Beni Hassan, remarkable for its simple octagon columns, which have been termed Protodoric.

type, resembling a bundle of water-plants bound together in a cylinder, with their heads expanding above into a capital composed of papyrus flowers or buds. The walls are enriched with drawings and hieroglyphic characters, for the most part painted, representing a panorama of the scenic life of the occupant. The northernmost tomb is that of the Ameni already spoken of, and the adjoining one, of Khnum-hotep; both were governors of the province in which Beni Hassan is situated, and were men of high repute; and the inscriptions on the walls and columns of these homes of eternity

are of considerable interest, as affording an insight into the civil history of the kingdom in their time.

Thus it happens that Khnum-hotep describes himself as :

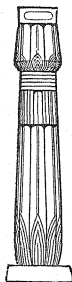


FIG. 21.—Column formed on the model of the papyrus plant; a cluster of leaves surround its base; the reed-like stems form a fluted shaft; the bundle is tied together at the top, and the bud of the flower becomes a graceful capital.



FIG. 22.—A column formed on the model of the papyrus plant, in which the capital represents the fully-developed flower of the papyrus.

“ The hereditary lord, and blood relation of the king, who loves his god; the governor of the district of the east, Nehira’s son Khnum-hotep, who has overcome death ”; that is to say, “ he has vanquished death by justification through his trial and penance in Hades . . . the same has carried out this as a memorial of himself. His first virtue consisted in the fact that he was a benefactor to his town wherein he gained lasting remembrance for his name through long long years; and that he, through his good works, immortalized it in his tomb of the under world. . . . He made the name of his operatives that did good works famous, in accordance with their rank; for the occupants of his offices were all

good men. He who distinguished himself among his serfs, to him lay open every appointment and every honour, according to the custom . . . his holiness the King, Amenemhat II, hath raised me to be hereditary lord and governor of the countries of the east and chief priest of Hor and of the sacred lioness Pakht, and to inherit of the father of my mother in the town Menat-Khufu." The father of my mother signifies his own father, since the husband is frequently styled father, and the wife mother. Pakht is the earlier reading of the hieroglyphs, which are now spelt Sekhet, who was figured as a woman with the head of a lioness surmounted with the solar disc. She symbolised the burning and scorching heat of the sun; and one of her duties was that of punishing confirmed reprobates in Hades. The town Menat-Khufu, is very probably the ancient form of Minieh.

Khnum-hotep then alludes to the time when King Amenemhat I "had suppressed an insurrection, manifesting himself like the god Tum (the setting sun): he restored whatever he found destroyed; taking possession of one town after another, he informed himself of the boundaries of each with the next town; fixing their land marks; taking cognizance of their canals (for irrigation) according to the written plans, and estimating their value for productiveness." Next, he narrates that Usertesen I gave his mother in marriage to his father; and that he himself, when appointed by Amenemhat II to his office of governor, "provided and arranged for establishing an abundance of necessaries in all sorts of things, and made prosperous the name of my father, and did good for the dwellings of the revered ones (that is, the dead) and their houses (tombs); and I caused statues to be dragged to the holy dwelling, and distributed to them their offerings in pure gifts. I instituted the officiating

priest, to whom I gave donations in lands and labourers. I ordered funereal offerings for all the feasts of the underworld—at the feast of the new year, at the beginning of the year, at the feast of the little year, at the feast of the great year, at the feast of the end of the year, at the feast of the great joyful feast, at the feast of the great heat, at the feast of the little heat, at the feast of the five supplementary days of the year, at the feast of Shetat, at the feast of the sand, at the twelve monthly feasts, at the twelve half-monthly feasts, at all the feasts on the plain and on the mountain.”

We are inclined to shudder at this miserable reminder of the selfish character of a far away age ; with doubtful knowledge of and faith in the true and living God ; they must have imposing tombs ; they must have statues of the several gods supposed to influence their destiny ; they must have offerings for a multiplicity of feasts, absurd at the present time ; and to secure their objects, they invent threats of punishment towards those who neglect their wishes : “ If it happen that the priest or any other person cease to do this, then may he not exist, and may his son not sit in his seat.”

It is far more pleasant to turn from superstitious observances such as these, to another picture delineated in the sanctuary of the tomb of Khnum-hotep, wherein he performs a duty, reminding us of similar events which happened some centuries later, namely, the immigration of Abraham and of Jacob into Egypt. In the picture before us the governor stands in the midst of his dogs whilst the chief of the scribes presents to him, in lieu of a card, a sheet of papyrus, which explains the subject of the picture, as follows :—“ In the sixth year of the reign of Usertesen II,

an account of the Amu who brought to the son of Prince Khnum-hotep, while living," the mineral substance called "masmut," with which was prepared the paint for the eyebrows, so much in request among the Egyptians, "from the country of Pitshu (the land of Midian). Their number is composed of thirty-seven persons." Then approach men with offerings of an ibex and a gazelle, followed by others with bow and club, leading an ass burdened with panniers containing children, and attended with women. Next follow the principal personages of the party and another ass laden with baggage. So might the early immigrants from the sterile regions of the Syrian frontier be supposed to have made their first entry into the land of Goshen and been forwarded onwards to the governors of the upper country. The men are marked in their character of foreigners by their aquiline nose and their long black beard; and the women by their short boots. The goat is recognizable as belonging to the rocky deserts of Sinai, and the paint for the eyes was the fashionable adornment for the eyebrows; while beneath the eyes was smeared a stripe of green. This incident likewise forces on our attention the immigration into Egypt of people of the Asiatic nations.

USERTESEN III, with the royal name Khakaura, the successor of Usertesen II, distinguished himself both as a wise ruler and as a brave warrior, and worthily received the title of "the Great." He coerced Nubia into complete subjection as far south as half-way between the twenty-first and twenty-second degree of north latitude, about 35 miles beyond Wady Halfeh and



The hieroglyphics of this cartouche are:  
*Kha, kau, ra.*

the Second Cataract. The distance between the First and Second Cataract comprises two geographical degrees, consequently 120 miles of country. The struggle over this ground was fierce and obstinate, and the pictures by which the war was commemorated show that it was accompanied with an unusual display of severity. Inscriptions at Elephantiné, and at Wady Halfeh, give the date of the campaign as the eighth year of the king's reign; and other inscriptions allude to a second campaign in his nineteenth year.

After the successful issue of this war, Usertesén III constructed the two frontier fortresses of Semneh and Kummeh. These marked the southern boundary of Egypt in his day, and were intended to overawe the Ethiopian tribes. An inscription on one of the walls of the fortress of Semneh proclaims that "This is the frontier of the South, which was established in the year eight, in the reign of his Majesty Usertesén III, who lives eternally. Let it not be permitted to any negro to cross it on his journey, except in barks loaded with all kinds of cattle, oxen, goats, and asses belonging to the negroes, and except the negro who comes to barter in the land of Aken (the ancient name of Nubia). To these, on the contrary, everything good shall be given. But otherwise let it not be permitted to a vessel belonging to negroes to enter on its road the country of Hey."

Usertesén next proceeded to the erection of temples in honour of the gods within the circuit of the fortifications, and others, in different localities, to the gods assigned to Nubia, more especially to Tatenen, who was a form of Khnum, the ram-headed deity of Elephantiné and the god of the Cataracts. Fifteen centuries later, in commemoration of

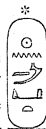
the achievements of Usertesen the Great, his descendant, Thothmes III, revived his reputation by building a temple to his honour on the foundation of the ancient temple within the fortress of Semneh. In an inscription on the walls of this temple is carved the following legend : " O you princes who approach this memorial stone, who love and invoke the gods of your country, who intend to reach again your native towns, say here your prayers in presence of the Nubian god Tatenen . . . and before the defunct King Usertesen III ; that they may graciously permit the usual funereal offering in memory of such an one." And Thothmes furthermore established sacrifices and feasts in honour of his ancestor.

The distinguished warrior Thothmes III recognizes the fame of the great conqueror, his predecessor, and raises a temple in which the name of Usertesen the Great may be remembered with sanctity in Nubia as was Seneferu of the third dynasty in the valleys of Sinai. Thus speaketh Thothmes III, friend of the god Tatenen : a grateful son offers his homage to his ancestors—there shall be bushels of dourra for his father Tatenen, and bushels of dourra for his father Khnum ; there shall be bulls for Tatenen and bulls for Khnum, in memory of the defeat of the Amu ; there shall be garments of byssus cloth ; there shall be bushels of dourra to certain queens who possibly afforded useful assistance, and there shall be bushels of dourra for the King Usertesen III. The days and seasons for the offerings were duly appointed, and the quantities regularly specified. This was the customary manner in which the priests of the temples received offerings for their own maintenance as well as for the special worship to which they were appointed. The name of Usertesen III likewise appears in the Valley



of Hammamat, the quarry district of Rohan, whence blocks of stone were brought for the construction of a sanctuary in honour of the god Hersef, the presiding deity of Heracleopolis Magna ; and he builds sanctuaries in Hammamat itself to its presiding deity Khem Hor, whom he declares that he loves.

AMENEMHAT III, with the royal surname Maatenra, was no less distinguished than his predecessor, not, it is true, for warlike deeds, but for important works carried on at home. His fame is celebrated throughout the civilized world as the constructor of the gigantic Moëris Lake and the builder of the marvellous structure called by the Greeks "the Labyrinth," which remains as much a mystery in modern times as does the grand old Sphinx. His name, like that of so many of his predecessors, is inscribed on the rocks of Magharah, where the mines of Sinai continued to be worked by the Egyptians for their produce of copper (khomet), and turquoise stone (mafek) ; and that he was not backward in the renovation and perfection of the houses of the gods is sufficiently proved by the numerous inscriptions found in the temples of Abydos.



It is generally known that the land of Egypt owes its very existence to the Nile, and its fruitfulness to the annual inundations of that mighty river. The inundation of the

\* The hieroglyphs in this cartouche are somewhat complicated in consequence of reduplication. The wavy line passes with the circle to the end of the name, reading *enra* ; whilst the three intermediate characters, the shepherd's pipe, *m* ; the sickle, *ma* ; the arm bearing on its hand a gift, *ma* ; form a word with three *m*'s and two *a*'s, generally read *maa* ; to which is added the hemisphere, *t* ; the entire word being *maa t en ra*.

waters of the Nile, spreading over the adjoining plain, brings richness and fecundity to its swarthy soil ; but an excessive inundation by over-flooding the fields is injurious to the crops and destructive to the habitations and even to the lives of the population. It was, therefore, an enterprise worthy of a great king to seek to control a superabundant inundation and distribute its waters harmlessly throughout the country. To Amenemhat III is due the honour of having in a great measure fulfilled this important design. The value of irrigation was so obvious that from time immemorial it had been one of the customary labours of the agricultural population. A large canal, a river in appearance, called the Bahr Yoosef, or Joseph's Canal, runs for about 250 miles along the western border of the desert parallel with the Nile, and is supplied with its waters by numerous streams which convey their contents from the parent river into its channel. From the Bahr Yoosef numberless branches conduct their water into a network of smaller canals, and these latter spread everywhere through the arable land, and by means of their communications establish an equable distribution.

The great work of Amenemhat was to construct a basin which should receive the excess of the inundation and store it for subsequent use. With this end in view, he excavated a space of about 30 miles in circumference, in the middle of the rich valley of the Fayoom, behind a screen of rocks which forms the western wall of the Nile valley ; at a distance of about 60 miles to the south of Cairo and 25 miles from the river itself ; and he surrounded this excavation with a thick stone wall, of which several portions still remain. This was the basin of the Lake Mœris, a word derived from the Egyptian "meri," a lake ; and into

it, as into a reservoir, the waters of the inundation were conducted by branches from the Yoosef Canal. The distribution of the waters was regulated by locks and sluices, and when the water was accumulated in excess it was allowed to run off into a salt-water lake called Birket el Korn, or Lake of the Horn, a name derived from its shape.

The Lake Mœris has long since ceased to exist, and its place is supplied by a multitude of canals which constitute the system of irrigation of the district; indeed, many of the latter are also filled up; for it happens, very curiously, that the height of the inundation is reduced more than 25 feet since the time of Amenemhat. The Mœris Lake was the habitation of the sacred crocodile, whose worship gave a name to the district, and likewise to the ancient city, Crocodilopolis, since denominated Arsinoe.

To Lepsius we are indebted for our knowledge of the Nilometers of Amenemhat III, which he had the opportunity of carefully observing at the time of his visit to Nubia in 1844. Between the rock-formed promontories on which stand the foundations of the formerly strong fortresses of Semneh and Kummeh, the Nile pursues its way through a narrow gorge; and the perpendicular cliffs which form the sides of this gorge are admirably suited to mark the height of the flowing stream. The river at this point is 1,247 feet in width, and on the perpendicular rock which closes it in, and especially on its eastern side, he found a series of horizontal lines and inscriptions noting the height of the inundation at eighteen separate periods during the reign of Amenemhat, and five in those of his immediate successors. From these marks it appeared that the highest rise of the Nile occurred in the thirtieth year of that king's

reign and reached 26 feet 8 inches above those of the highest inundation of the present time : while the lowest, happening in his fiftieth year, was  $13\frac{1}{2}$  feet above the highest modern flood ; the mean rise being 24 feet ; that is to say,  $62\frac{1}{2}$  feet in the past, and only  $38\frac{1}{2}$  feet at the present. Lepsius ascribes this extraordinary fall in the level of the Nile to an increase of depth of its channel and the possible removal of a number of barriers in the bed of the river, of which no trace now remains. There is nothing to explain it in the velocity of the current, which is not so rapid as that of the Thames ; nor in its depth, which is by no means considerable ; neither in the geological character of the bed of the river, which for the greater part of its course in Nubia is a sandstone grit or siliceous sandstone ; but the power of the stream is evinced by the shifting and dislocation of the huge stones which were used as the foundation of the fortress of Semneh.

The Labyrinth was an ancient building situated at the entrance of the Moeris Lake ; but at present is a confused mass of ruins. Lepsius, writing from the Fayoom, in 1843, with the traces of the Labyrinth all around him, says : “ An immense cluster of chambers still remains, and in the centre lies the great square where the courts once stood, covered with the fragments of large monolithic granite columns and of others of white hard limestone, shining almost like marble. The whole is so arranged that three enormous masses of buildings, 300 feet broad, enclose a square place which is 600 feet long and 500 feet wide ” ; one of the smaller ends, that towards the north, being occupied by the pyramid of Howara, which measures 300 feet at the base. The central square was at one time divided by a longitudinal wall, against which were built a number of courts,

possibly twelve in number; and "the fragments of the mighty columns and architraves which we have dug up from the great square of the halls exhibit the name-shields of the sixth king of the twelfth dynasty, Amenemhat III." Moreover, in a chamber adjoining the pyramid, the name of the same Pharaoh was likewise discovered, thereby identifying that monument with him.

The stone with which this enormous structure was built was, for the most part, brought from Hammamat; the foundation in its full extent measured 1,150 feet in length and 850 feet in breadth. The hieroglyphs carved on the stones were remarkable for their excellence; their hollows were painted with green, as was the custom in those days, and amongst other royal ovals was found that of the Queen Sebeknefrura. The pyramid was built in stages, around a mass of natural rock, 40 feet high; the steps were afterwards closed, and the outer surface finished with a casing of smooth, flat stones. Undeserved importance has apparently been given to the Labyrinth in consequence of the extravagant accounts of historians. Herodotus, for example, speaks of it as possessing 30,000 chambers, half of them above ground, and half below, together with twelve covered courts. In the lower chambers were the tombs of the architects of the Labyrinth and the sepulchres of the sacred crocodiles. Strabo regards it as a representation of the kingdom as a whole, being composed of as many palaces as there were nomes or districts in the entire country, that is to say, twenty-seven.

The district of Fayoom, or the Country of the Sea, so beautiful in its luxuriance and so interesting in its traditions, had been shunned by the Egyptians for superstitious reasons, and has only recently become opened up to the knowledge

of the world through the labours of Lepsius and Linant. An interesting geographical papyrus preserved at Boulak exhibits a map of the district. Its people had adopted the crocodile as their intermediary with their gods; the sacred crocodile was luxuriously fed, and pampered with extravagant indulgence, as were the bulls of Memphis and of Heliopolis; but the bull and his worshippers looked down with contempt on the crocodile and its adorers; for Sebek, the name of the crocodile, was a detested animal, and the pious Egyptian shuddered in the presence of its worshippers; and just as we have seen great Pharaohs condescend to erase the names of their predecessors from the monuments from motives of jealousy or envy, so the delicious oasis of Fayoom had been coldly set aside and ignored by the dominant Egypt. Nevertheless, Sebek was not fated to be put down so easily; a queen of the family of Amenemhat devoutly bore his name, Sebekneferu; and the Sebeks became numerous in the succeeding dynasty, and worthily acquired respect and admiration.

AMENEMHAT IV, with the throne name Maatkherura, and his sister Queen Sebek-nefru-ra, the most beautiful, royal Sebek, close the reign of the imperial house of the twelfth dynasty. No monumental records of their existence have been found save that of their names in the tablets of the kings. As a heiress-princess the succession of the queen would pass away to her sons and into another family than her own; but an evidence of her precedence will be discovered among a notable group of Sebek-hoteps who conferred distinction on the thirteenth dynasty. Sebek is the god with the crocodile's head surmounted with the sun's disc and a pair of ram's horns, worshipped in the person of

the living crocodile, in the temples of the Fayoom ; and the relations of the family of Amenemhat and Usertesen with the Fayoom were so intimate that we can hardly be surprised at finding the name of the adopted god of the region make its appearance in the royal title of one of its daughters—Sebek-nefru-ra, the most beautiful, royal Sebek.

We cannot take leave of the twelfth dynasty without expressing a sentiment of admiration of its excellence throughout. The brave soldier Amenemhat I, cleaves for himself a passage to the throne through the midst of the disorders of the previous dynasty, and lays the foundation of the Temple of Amen and of the city of Thebes. His son, Usertesen I, erects temples ornamented with obelisks ; nothing can surpass in excellence the art of the sculptor of his day. Amenemhat II subdues the unruly nations of Nubia to his sceptre, settles the Ethiopian boundary of Egypt, and erects temples to the gods in the South. Usertesen II maintains friendly relations with his Asiatic neighbours, soon to become the dangerous foes of Egypt. The triumphs of Usertesen III gain for him the title of Usertesen the Great, and the glories of Egypt culminate in the domestic improvements wrought by Amenemhat III in the country of the Fayoom. There, was founded the mysterious Labyrinth, there the Lake Mœris unfolded its crystal mirror to the skies ; and there the monster crocodile laid claim to the adoration of his ignorant worshippers. There, likewise, the Saurian god Sebek insinuates himself into the construction of the names of the royal house, and assumes an eminence he had never possessed before. Moreover, whilst maintaining an unsurpassed grandeur in architectural conception, in sculpture, and in the painter's

art, the history of the twelfth dynasty is pleasantly illumined by the literature of the period : the precepts of Amenemhat I addressed to his son Usertesen I ; the narrative of the penitent conspirator and fugitive Saneha ; and the bucolic dissertation of the governor of Mah. To the simple minds of the twelfth dynasty, the thought never occurred : Are our Asiatic citizens, who have become gradually naturalized amongst us, and have grown to be a thriving and powerful population in our midst,—are they to be trusted? The answer preceded the question : they were not to be trusted, and troubles were accumulating for succeeding dynasties.

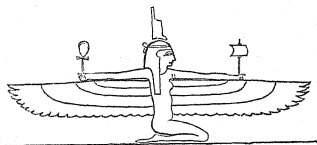


FIG. 23.—The goddess Isis, with outspread wings, crowned with her hieroglyph, the throne, and bearing in her hands the symbols of breath and life. From the foot of a sarcophagus in the British Museum ; discovered and presented by Colonel Howard Vyse. The tomb was found in the Necropolis of Gizeh, and belongs to the period of the twenty-sixth, or Saite Dynasty.



## THE THIRTEENTH DYNASTY.

The death of a queen, again, as at the end of the fifth dynasty, throws Egypt into a state of disorder ; two reigning families spring up out of the one stock, the successors of Sebeknefrura retain the throne of Thebes, the other finds an unworthy home at Xoïs, in the Delta. Egypt is dissevered for the second time, into an Upper and a Lower Kingdom. Looking for a cause for this violent separation, we are led to contemplate the abasement of the reigning family by the adoption of the word "sebek," the symbol of the crocodile worship, into their names. They were ruling in the fair city of Amen, whom doubtless they worshipped, and yet they brought into his temples a name and a faith which were hated by the majority of the Egyptians ; and very possibly by that branch of the royal house which seceded from Thebes and established a rival government in Lower Egypt. Hence we find these two houses, representing the thirteenth and fourteenth dynasties, ruling in Egypt at the same time. At this point, Manetho, the priest historian, was called upon to make choice of the legitimate dynasty ; we will not venture to speculate on the reason of his choice, but he frankly adopts the house which was the one opposed to the Sebeks. Both may have been equally legitimate as to their blood, but one of the two was regarded as illegitimate in consideration of its display of favour towards an unacceptable worship.

But there was a third dynasty in *posse*, if not in *esse*, that we have likewise to take into consideration ; and this was a powerful body who must be regarded as the colonists of

Goshen. The eastern frontier of the Delta had been occupied from time immemorial by a considerable colony of "outer barbarians" and foreigners who had become naturalized in the country by right of settlement ; but who, not being of Egyptian blood, were treated by the natives with scorn. And yet it was to this people that Egypt owed much of the advantage and luxury that was to be derived from commercial enterprise. These people, chiefly of Semitic origin, mingled with a certain proportion of neighbouring Arabs, were in communication with the whole of the seacoast of Syria, and also with the countries of Eastern Arabia ; their aims and their power were commerce ; they were invaluable to the Egyptians, as supplying the industry for which the latter were incompetent ; they were content in themselves, in their substantial success, and in their influence. Moreover, their commercial relations rendered them politicians as well as merchants, and they turned their thoughts to the protection of their colony ; they had already become aware of the inundation which was likely to break over them from Mesopotamia and Assyria, and they perceived how little resistance could be expected from the Egyptians ; and the time came when, although not a warlike race, they felt themselves called upon to assume a governing power in their own defence.

We have said that, from time immemorial, these people were the naturalized colonists of the eastern frontier of the Delta ; and to them, undoubtedly, the Egyptians owed their security against armed invasion. The tombs of Beni Hassan bear witness to the introduction of a family of these people, perhaps one only out of many, into the bosom of Egypt, under the name of Amu. The colonists were peaceful citizens, occupied in commerce, amassing

wealth, content with their occupations, and regardless of vain and unproductive power; a people who could wait, and who had no need to learn from modern times the "magic of patience." When the royal house of the fourteenth dynasty became the occupants of Xoïs, they became, at the same time, the vassals of these Semitic colonists, and the latter were content to govern Egypt by means of this royal agency throughout the whole of their dynasty, a period of 184 years; treating them with the luxury of pet animals, but depriving them of their army and of their exercise of freedom. Then it would seem that these powerful colonists opened their gates to their Asiatic brethren, the Shepherd Kings, and, when the fourteenth dynasty had died out, set up kings from amongst their own people, and so, apparently, was accomplished the so-called invasion of the Hyksos, or Shepherd Kings, who ruled in Lower Egypt for a period of 511 years.

The history of the thirteenth dynasty is a comparatively hidden page to modern times, in consequence of the scarcity of monumental records, which had already begun to be scanty in the latter part of the former dynasty. The reigning family still continued to be Theban, but the signs of the times were no longer peaceful; the turbulent spirit which prevailed in the reign of Amenemhat I was revived in the present dynasty with still greater vehemence. Revolts, conspiracies, assassinations, were frequent, union and harmony were destroyed; the country became the prey of weakness and demoralization, the opportunity of invasion was made obvious to the hardy and restless northern tribes who pressed around the flanks of the empire, the rich and productive Delta, and before long availed themselves of the chance. Sixty names of kings,

according to Manetho, and eighty-seven according to the royal papyrus of Turin, are registered on papyri and tablets as reigning during this period, but in very many instances the duration of their power was suddenly cut short at the end of three or four years. From among this number of kings the most conspicuous for energy and distinction were the Sebekhoteps, seven in number, the first of that line being the son of the heiress-Princess, the Queen Sebek-nefru-ra of the former dynasty.

The names of these Pharaohs have been found carved on the rocks in the neighbourhood of Philæ and on the face of the cliffs at Semneh, beyond the Second Cataract, the latter having reference to the rise of the Nile. The ruins of Tanis, however, in the field of Zoan, on the margin of the Delta, have been most prolific in unfolding their traces. Two statues of admirable execution, representing the Pharaoh Smenkhkara Mermesha, have been rescued from amidst the fragments of the Temple of Ptah, at San-Tanis, and are remarkable for bearing additional carvings, some centuries later in date, of the oval of Apepi, the last of the Kings of the Shepherds, and that of Rameses II. Two statues of Sebekhotep III, the one a colossus in red granite, from Thebes or Bubastis, the other in sandstone, are preserved in the Museum of the Louvre; and statues of Sebekhotep IV have been discovered at San-Tanis. A statue of Sebekhotep V is attributed to Bubastis, and a memorial stone or statue of the same monarch has been found at the Island of Argo, in the vicinity of the Third Cataract. Inscriptions relating to these Pharaohs are numerous at Thebes, Abydos, and in the valley of Hammanat. An engraved tablet at Leyden bears the name of Sebekhotep VI, by whom it was dedicated to the god of Panopolis, Khem-hor-nekht; whilst

the tombs of Lycopolis (Asyoot) and the tombs of El-kab, in Middle Egypt, are populated by princes and high functionaries of the thirteenth dynasty.

Through scanty monumental evidence such as this we are led to the conclusion that, during the greater part of the thirteenth dynasty, there prevailed sufficient order and security to permit the artificers of these works to carry out their projects in peace. Nevertheless, a solemn gravitation was apparently directing its course towards the eastern frontier of the Delta, to Tanis and Bubastis, as if a danger were fermenting and might be expected to burst forth in that direction. That it did burst forth is certain, but to what extent it was anticipated remains a mystery to modern times.

It is more than probable that the despised Sebek worship, adopted possibly with the view of conciliating the almost expatriated land of Fayoom, by the family of Amenemhat III, and transmitted through the Queen Sebeknefrua to the royal line of the thirteenth dynasty, gave serious umbrage to the priestly colleges of Thebes, Memphis, and Heliopolis, and that the resentment of the priests reached even to the foot of the throne, and impelled the royal families to seek more peaceful quarters in the Delta; for we subsequently hear of them at Tanis, at Bubastis, and later on at Xoïs. The national religion was in some sort menaced by the royal heresy, and the evil spread insensibly through the land; public works were suspended, the advancement of science and art was crippled, and social confidence rudely shaken, fitting preamble of serious troubles to come.

## THE FOURTEENTH DYNASTY.

The little we know of the fourteenth dynasty reveals the important fact, that the seat of government was transferred from Upper to Lower Egypt, from Thebes to the city of Sakhan or Khasan, by the Greeks called Xoïs. Xoïs was situated in the centre of the Delta, between the Canopic and the Pelusiac branches of the Nile; and the family name of the dynasty, in consequence, became Xoïte. There is reason to believe that differences had broken out between Upper and Lower Egypt, and that the thirteenth and fourteenth dynasties were synchronous in their reign, the former in Thebes, the latter in Xoïs; the kings of Upper Egypt were no longer regarded as Pharaohs, but simply as Heks or governors. The position of Xoïs, however, was not one of security or command; to its east were the cities of Tanis, Pithom, Avaris, and Heliopolis, all inhabited by a mixed race, amongst whom the Semitic caste predominated; to its west were the fair-skinned Libyans of the northern coast of Africa, colonists from Europe, both eager to possess the rich pastures and fertile corn-lands of Egypt; then we must remember the weak and unfriendly inhabitants of Upper Egypt, and further southward the barbarous nations of Nubia and Ethiopia. Manetho enumerates 76 kings of the Xoïte dynasty, who, according to his figures, ruled in Egypt during 84 years. But the limit of their rule must have been insignificant in the extreme, perhaps confined to the fork of the Nile; they could no longer boast, as did their ancestors, of being kings of the upper and lower country, lords of the north and of the south, and of the two diadems, but they were now wedged into the narrow

space between the arms of the Nile. We are led to assume that progress was stationary in those days, from the absence of monuments, sculptures, and inscriptions, but we are not warranted in supposing that such works were altogether neglected, but possibly that they may have escaped for the present the pursuit of modern investigators.

There seems reason to believe that Egypt, all this while, had been shrinking away from its legitimate boundaries; and that all that remained to the Egyptians of Lower Egypt was the territory included between the two main branches of the Nile. The upper country, for centuries absorbed in listless indolence, occupying itself with a future state rather than with the present; dreaming of tombs and sacrifices for the benefit of the dead; wasting its energies on the observance of superstitious mysteries and ceremonies, and given over spell-bound and spiritless to an exacting and powerful priesthood, had permitted the growth of internal schism, and had left its frontiers utterly unprotected. With an inherent dread of the sea, Egypt was without a mercantile navy; and the army had been grossly neglected. Such was its internal condition, whilst a growing population of foreigners, comprising the hardy Phœnicians, the enterprising Israelites, and the marauding Bedouins of the desert, together with the so-called Hyksos, or Shepherd Kings, were crowding around its eastern frontier. Like the great river which gives life and luxuriance to the black soil of Kemi by its inundation; so did the flood of foreigners rapidly accumulate and overwhelm the eastern wing of the Egyptian territory, and overspread the Delta itself; there may have been battles and bloodshed, but there was no national resistance, and the occupation of Egypt by the Shepherd Kings, and their allies, must be considered in the

light of an inundation or of a revolution, rather than of a hostile invasion.

It is maintained on good authority that the Hyksos, or Shepherd Kings, had secured possession of the eastern frontier of Lower Egypt immediately after the close of the twelfth dynasty; that at this time the thirteenth and the fourteenth dynasties ruled contemporaneously, the former in Upper, the latter in Lower Egypt; one was the legitimate, the other the illegitimate line; but authors are not in accord as to their right of priority. It is supposed that, while Egypt claimed the thirteenth dynasty as her own, the Hyksos usurped the mastery over the fourteenth dynasty, and governed through the agency of its kings, treating them meanwhile as vassal chiefs. These local kings had cities from which they were unable to escape, and were deprived of an army of defence. Such was the state of the country for 184 years, when the fourteenth dynasty died out, and when the fifteenth dynasty, constituted of six successive Hyksos kings, took the reins of government into their own hands. Lieblein, whose views we are now endeavouring to express, assigns as the date of the invasion of the Hyksos, 2108 years B.C. The city of Hebron, in Palestine, was founded by the Shepherd Kings before their entrance into Egypt, and, according to the Book of Numbers, chapter xiii, verse 22—"Hebron was built seven years before Zoan in Egypt." Therefore, it is assumed that one of the first acts of the Shepherd Kings, after their invasion of a frontier within which they had friends and kindred, and which was otherwise wholly undefended, was to build the city of Zoan.


Manetho, with the instincts of a native Egyptian, and the unconquerable hatred of the outer barbarian or foreigner, common among his countrymen, tells the





story somewhat differently : " There was a king of ours whose name was Timœus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So, when they had gotten those that governed us under their power, they afterwards burnt down our cities and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner. Nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis ; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as, foreseeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them ; and as he found in the Saïte nomos (Seth-ro-ite) a city very proper for his purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called Avaris (the place of the leg) ; this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of 240,000 armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years ; after him reigned another, called Apachnas, thirty-six years

and seven months; after him Apophis reigned sixty-one years, and then Jonias fifty years and one month. After all these, reigned Assis, forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians and were very desirous gradually to destroy them to the very roots. This whole nation was styled Hyksos, that is, Shepherd Kings; for the first syllable *Hyk*, according to the sacred dialect, denotes "a king," as is *sos*, "a shepherd." These people and their descendants kept possession of Egypt five hundred and eleven years.\*

That there was a reverse side to this picture, in favour of the Hyksos, we cannot doubt. In entering on the land of their conquest they refrained from an assumption of power which would have been painful to their new subjects; they ruled through the intervention of the native kings of the fourteenth dynasty; they fell quickly and naturally into the customs and even the religious observances of Egypt; temples were raised to the Egyp-

\* The term Hyksos is now generally accepted as the equivalent of the "Shepherd Kings," although it is alleged that there is no such Egyptian word as "*sos*," and that the word may have been Hykshos, signifying "vile kings." Another suggestion is that of Hyk-shasu, or Princes of the Shashu, the people of the desert east of the frontier of the Delta. That the wandering tribes bore a conspicuous part in the invasion there can be no doubt; and in this restricted sense the term "Shepherd Kings" may be adopted; but the Hyksos people were of a mixed race, and had been congregating on the eastern frontier of the Delta for a great number of years. To the Egyptians, the people beyond the frontier were known as the Sati and the Menti, the former being a wandering people, and the latter, as implied by the term  *men*, or fixed, a stationary people; but the Hyksos invaders were called by the Egyptians, as a term of degradation, Anti, pest or plague, with a determinative figure

expressing "scourgers," *i.e.*,  .

tian gods; the temples, judging from their ruins, must have been as magnificent as those of their predecessors; they were adorned with statues, and their avenue of approach, or dromos, was guarded by sphinxes,—not the terrestrial sphinx of the pyramids, but a sphinx furnished with bird-like wings. On the sculptured works were carved the names of their kings; but the writing was subsequently effaced by the jealous Egyptians. And they likewise engrossed their signatures on some of the statues already existing in the temples. On a statue of Smenkhkara, of the thirteenth dynasty, found amongst the ruins of the Temple of Ptah, at Tanis, the name of Apepi, a distinguished Pharaoh of the Hyksos, was carved side by side with that of Rameses the Great. Their rulers adopted the style and title of Pharaoh, and their first six kings constituted the fifteenth dynasty. The following dynasty (the sixteenth) comprised ten Pharaohs; and the seventeenth dynasty was divided between the Hyksos and those brave Egyptian patriots who fought for national glory and for the restoration of the native race.

It is not improbable that the well-known journey of Abraham to Egypt was made during the early period of the reign of the Shepherd Kings; whilst the visit of Joseph occurred near the close of their power. The divinity to whom they dedicated their temples was Set or Sutekh, the equivalent of the Syrian Baal, and the Typhon of the Greeks. This god had been originally the divinity of Lower Egypt, and had been admitted into the circle of the gods at Thebes, in the fifth dynasty; and it is not improbable that he had been selected by the Hyksos as a deity the most likely to be acceptable to the

Egyptians. The Hyksos Apepi projected the idea of ignoring all other gods save Set, and, in compliment to the Theban rulers, Ra ; and a proposal to that effect made to Sekenenra Taa, Governor of Thebes, aggravated the resentment of the Egyptians, and precipitated the revolt which many years later led to the final overthrow of the Shepherd Kings.

A papyrus called the First Sallier Papyrus, preserved in the British Museum, gives the following suggestive sketch of the relations subsisting between Apepi, the last king of the Hyksos dynasty, and Sekenenra-taa. We quote Dr. Lushington's translation, from the eighth volume of the "Records of the Past." It may be presumed that Sekenenra, harrassed by vexatious demands on the part of Apepi, had been steadily preparing for resistance, and in the end was driven to unfurl the standard of liberty, happily destined to be triumphant. "It came to pass that the land of Egypt was held by the impure; there was no sovran master on the day when this came to pass. Then King Sekenen-ra was ruler in the southern region, the impure ruled in the district of Amu, their chief king Apepi in the city Avaris; the whole land did homage to him with their handiwork, as did the north with the best produce of Tameri (Lower Egypt). King Apepi took unto himself Sutekh for lord, refusing to serve any other god in the whole land . . . he built for him a temple of goodly and enduring workmanship. King Apepi appointed festivals, days for making sacrifice to Sutekh, with all rites that are performed in the temple of Ra Harmachis."

A break in the text at this point is somewhat tantalizing, inasmuch as it is followed by the information that

"Therefore King Apepi found it necessary to send a message to Sekenenra, in the south country." What such necessity may have been is not told us, but some time later King Apepi called together his counsellors in order to have their opinion as to the terms of the message which should be sent to Sekenenra. The council were in favour of a pacific tone towards the southern chief, and were desirous of making concession to him by excepting Amen-ra from the condemnation which was levelled by Apepi against all other Egyptian gods save the god Set or Sutekh. "I will not consent," he says, "to serve any other of the gods of the country with the exception of Amen-ra, king of gods." Thereupon "King Apepi sent to the Ruler of the South a notice according as his scribes, knowing his affairs, advised. Now, when the messenger of King Apepi came to the Ruler of the South he was conducted before him." The king then inquired, "Who sent thee to the southern region; hast thou come hither as a spy?" To which the messenger replies: "King Apepi sent me to thee to say . . . touching the well for cattle which is in a certain city. I have not allowed sleep to overcome me night or day until I delivered this message."

A considerable amount of ambiguity of meaning crops up at this point of our narrative; it might have been expected that the message related to a friendly conference as to the gods which for the future should be worshipped in Egypt, rather than to the question of a certain tank for the usage of cattle. There can be no doubt that the enlightened Hyksos was desirous of making allusion to the strange medley of gods which were at that time worshipped by the people, and very reasonably aimed at reducing the number, if not to one god, as did his fellow

countryman Moses, at least to the two predominant gods of Upper and Lower Egypt, Amen and Set ; I, he might have said, ruling in Lower Egypt, adopt the especial god of that portion of the country ; you, doubtless, will prefer Amen-ra : let these twain be the gods of Egypt for time to come, and let us rule in peace. Sekenenra, however, "knew not how to reply to the messenger of King Apepi" ; but, as soon as the messenger had departed, "then the ruler of the south bade summon his mighty chiefs, likewise his captains and expert guides ; he repeated to them the tale entire of the words which King Apepi sent to him concerning them. They were all silent at once, in great dismay, they knew not how to answer him, good or ill." Here the papyrus terminates abruptly, but there is reason to believe that for some unaccountable reason, perhaps from some foregone conclusion, the council of deliberation became incontinently a council of war.

Sekenenra was succeeded by two other kings bearing the same title, whose family name was Taa ; Taa-aa, "the Great," and Taa-ken "the Brave" ; they were all rulers in Nu "the town," or Nu Thebes "the town of Thebes." Taa III occupied himself with the construction of a flotilla of galleys for the defence of his country ; and in due time this little fleet did excellent service, when it was commanded by a Captain Aahmes, who served under his royal namesake of the eighteenth dynasty, Aahmes I, son of Kames and of the royal heiress-Queen Aah-hotep, "the servant of the moon." In a tomb amidst the grottoes of El-kab, an ancient city (Eileithya), 52 miles south of Thebes, there may be seen a long inscription relating to Captain Aahmes, who recites his achievements

in the service of four successive kings, Aahmes, Amenhotep, Thothmes I, and Thothmes II. We read with much interest that part of his long narrative which refers to the subjugation of the Hyksos, and the more particularly as it contains the earliest reference to the use of horses by the Egyptians. The horses are not actually mentioned, but it was the duty of Aahmes to accompany the chariot of his lord, which we must assume to have been drawn by horses; indeed, the Hyksos are generally accredited with being the first people to introduce the horse into Egypt.

"I was taken," he says, "on board the ship 'The North,' because of my strength. It was my duty to accompany the great lord—may life, prosperity, and health attend him!—on foot, when he rode in his chariot. They besieged the town of Avaris (Hu-uar). My duty was to be valiantly on foot before his holiness. Then I was transferred to the ship 'Ascent in Memphis.' They fought by sea on the Lake Pazetku of Avaris. I fought in a hand-to-hand struggle, and I gained a hand. They gave me a golden present another time. And they fought at the place Takem, to the south of the town Avaris. I gained of living prisoners a grown-up man. I went into the water, bringing him also to avoid the road to the town. I went, firmly holding him, through the water. They announced me to the herald of the king. Then I was presented with a royal gift again. They conquered Avaris. I gained in that place as prisoners, a grown-up man and three women, which makes in all three heads. His holiness gave them to me for my possession as slaves. They besieged the town Sherohan in the sixth year."

Although occupying three dynasties, the fifteenth, sixteenth, and the greater part of the seventeenth, a period which in time has been estimated at upwards of 500 years, it is remarkable how little trace of the names of the Hyksos survives. The names of the first six kings, who together constituted the ruling power during the fifteenth dynasty, have been made known to us by Manetho. Then followed King Nubti, the author of the projected Calendar recorded on the stone of 400 years; and, towards the close of the Hyksos ascendancy, Setaapehti, Setnebti, and Apepi. It was Apepi who sent the message to Sekenenra which spurred on the latter to immediate action, and resulted in the downfall of the usurping race, as we see narrated in the inscription of Admiral Aahmes. But Sekenenra was one only of three Theban kings who bore the family name of Taa. Taa the Second was surnamed "the Great," and Taa the Third, "the Victorious." It is the latter who was the contemporary of Apepi, and the conqueror of the Hyksos, and likewise the immediate predecessor of Aahmes, the first king of the eighteenth dynasty. The reign of King Nubti is put down by Brugsch as being about 1750 B.C.; and the rule of Joseph in Egypt, at 1730 B.C.; so that King Nubti preceded Joseph by only a few years.

It is difficult at this point of our narrative to differentiate very perspicuously the part taken by the three successive chiefs who bore the name of Taa; they were the redoubted opponents of the last of the Hyksos; each in his turn drove those people farther and farther to the north, until the latter were constrained to take refuge in Avaris, as their last stronghold. It would seem probable that the celebrated message sent by the Hyksos king was intended for Taa-aa, or Taa the Great, the first of these heroes; that the war was



energetically pursued by Taa-aa, the greatest of the Taas and that the final rout and dispersion of the Hyksos was accomplished by Taa-aa-ken, or Taa the Victorious, who probably fought in concert with King Aahmes. On the other hand, as the war of independence was of long duration, it cannot be conceived that Apepi could have outlived the first two of these Governors; in which case we must presume that the message was sent, not to the first of them, but to the last. This point is evidently open to further research.

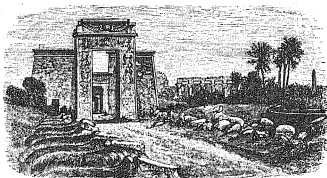


FIG. 24.—Propylon of Ptolemy Euergetes, which spans the western causeway leading from Luxor to Karnak. The road is guarded by an avenue of ram-headed sphinxes or criosphinxes, all more or less mutilated. Behind the propylon is the twin-towered pylon which forms the front of the Temple of Khonsu, founded by Rameses III. In the background to the right are the ruins of the great Temple of Amen; and further to the right the tall obelisk of Queen Hatasa.

## CHAPTER VI.

## THE NEW EMPIRE.

## EIGHTEENTH DYNASTY.

AAHMES followed up the successes which had been achieved by the Sekenen Ra Taas of the preceding dynasty, and having driven out the Hyksos, was elected Pharaoh of all Egypt, and first king of the eighteenth dynasty. At the time of these wars he was a simple Hek or governor of a solitary city of Upper Egypt, called Khmun, the Hermopolis of the Greeks. His family name Aahmes, signifies son of the moon,\* and at his coronation he received the Horus name of Nebpeh-ra. He was the son of Prince Kames and the heiress-Princess Aahhotep, and by the Greeks was called Amasis, or Amosis.

The Pharaohs composing the eighteenth dynasty are the nine kings numbered 66 to 74 of the Abydos tablet, together with certain others who have been excluded from that list for reasons of prejudice; for example: Queen Hatasu, who, although called an usurper, has a right to a place in succession to her father Thothmes I; the Pharaoh Amenhotep IV, who has



The hieroglyphic characters composing the family name of this Pharaoh are: a half moon, *ah*; an *m* and an *s*; which together make Aah-mes. The hieroglyphic characters of the throne name are: the sun's disk, *Ra*; the cup-shaped basket, *neb*; and the head of a lion, *peh*.

\* The moon-god, among the Egyptians was masculine, and, in consideration of the perpetual changes of the moon from new to full and from full to new, was regarded as the symbol of renewal or revival.

been omitted in consequence of his religious heresy; and the three sons-in-law of the latter, who immediately preceded Horemheb. Taken altogether the number of rulers of this dynasty would amount to fourteen, of whom four bear the name of Amenhotep\* and four of Thothmes, Aahmes being the founder of the dynasty, and Horemheb the last of its kings.

Arranged in the order of their succession, and accompanied by their throne names, the Pharaohs of the eighteenth dynasty would stand as follows:—

<i>Family name.</i>	<i>Throne name.</i>
Aahmes.	Nebpehra.
Amenhotep I.	Serka-Ra.
Thothmes I.	Aakheperka-Ra.
Hatasu.	Maka-Ra.
Thothmes II.	Aakheperen-Ra.
Thothmes III.	Menkheper-Ra.
Amenhotep II.	Aakheperu-Ra.
Thothmes IV.	Menkheperu-Ra.
Amenhotep III.	Nebma-Ra.
Amenhotep IV.	Khunaten.
Sa-a-nekht.	
Tutankhamen.	
Ai.	
Horemheb.	Serkheperu-Ra Setepen-Ra.

We have had occasion already to remark on the patriotic foresight of the Governors Sekenenra Taa, in their construction of a navy for the future service of the country.

\* By the Greeks, Amenhotep is rendered Amenophis, sometimes perverted into Amunoph; and Thothmes or Tutmes, Tutmosis, or Thothmosis; just as Aahmes is converted into Amosis; and these names, as they were Hellenized by Manetho, occur frequently amongst authors. But as they were intended simply to accommodate the capabilities of pronunciation of the Greeks, and are untrue so far as the reading of the hieroglyphics is concerned, they ought to be abandoned by the Egyptological student as quickly as possible.

Now, we have to note that Aahmes, with the aid of a goodly fleet of war-galleys, descended the Nile to the city of Avaris, which was then situated on the border of Lake Menzaleh. He besieged and took that fortress, and, after defeating the army of the Hyksos, pursued them beyond the boundary of Egypt into the land of Canaan. He next directed the building and repair of forts along the whole line of the eastern frontier of the Delta, and then returned to the south, after having achieved the total rout of the Hyksos and the reunion of Upper and Lower Egypt. Then, he could call himself in reality, the Lord of the Upper and Lower Country, the proper consummation of the integrity of Egypt.

It is far from improbable that Aahmes may have considered a prolonged stay in the Eastern frontier of the Delta as impolitic. It was necessary that he should consolidate his empire by means of a friendly treaty with the Princes of Upper Egypt; and after making himself confident of their fealty, he could next proceed to the chastisement of the Nubians. The nations of the south had taken advantage of the dismemberment and weakness of Egypt, caused by the war with the Hyksos, and Aahmes forthwith made a successful campaign into their country. It was only in the twenty-second year of his reign that he was enabled to return to his home and devote himself to the duties and occupations of peace. He was not a Theban by birthright, but had married the Theban heiress Princess Nefert-ari-Aahmes, that is, "the beautiful companion of Aahmes," and he thenceforth established his residence in the royal city of Thebes.

Like other successful conquerors, his first attention, after the restoration of peace, was directed to the temples

of the deities, and to the services of the religious institutions. The limestone quarries of the mountain range to the south of the present Cairo were opened afresh, as is told by the writing on the tablets at Tourah and Massoorah, and their riches were drawn forth and distributed among the chief cities of the empire—Memphis, Thebes, Heliopolis, and many others. The work was one of renovation rather than of aggrandisement ; and the sculptures exhibit the mode of conveyance of huge blocks of stone, drawn in a sledge upon rollers by a team of a dozen or more bullocks, in pairs.

These events happened about 1700 years before the birth of Christ, and Aahmes reigned thirty-four years, twenty-two of which were devoted to warfare and twelve only to peace. His queen is sometimes represented on the sculptures with a black complexion, whence it has been inferred that she was of Ethiopic extraction ; but this seems to be unlikely, and a more credible theory is that which attributes her black portraiture to some sacred office held by her in relation to the dead. In other sculptures she has the ordinary colouring of the Egyptians, she was styled, according to Egyptian custom, "daughter, sister, wife, and mother of a king" ; and also "wife of the god Amen," signifying chief priestess.

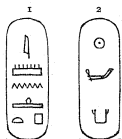
That arts and manufactures were not permitted to flag during the reign of Aahmes is proved by the discovery, at Thebes, of the mummy case and mummy of Queen Aah-hotep, at present preserved in the Viceregal Museum at Boulak. The case and wraps contained a number of ornaments in gold, of beautiful workmanship, which bear the names of Kames and Aahmes. It is presumed that Aah-hotep was the wife of Kames and mother of Aahmes ;

but it is evident that she died in the lifetime of both. This mummy, with its enclosing case, acquires an additional interest from the fact that their fashion so closely resembles those of the age of the Pharaohs Antef, of the eleventh dynasty, that they might easily be mistaken as belonging to that earlier period, were it not for the contradiction afforded by the name of Aahmes. On the other hand, the fact is so remarkable that, taken in conjunction with the circumstances of the times, it might be assumed that the end of the seventeenth dynasty, and consequently the beginning of the eighteenth, were in some sort indirectly related with the eleventh, an hypothesis which would throw the twelfth dynasty, founded by the soldier Amenemhat I, out of the direct line of succession. This possibility has not been overlooked by learned Egyptologists; but at present no definite conclusion can be arrived at with regard to it.

The royal ornaments were some of them simply decorative, such as a queen might be supposed to wear ordinarily in her daily life, and some were symbolical, for example, the hatchet, which is the hieroglyph of "god." They consisted chiefly of collars, one with a superb pectoral pendant, a diadem, bracelets, armlets, anklets, poignards, hatchets, a fly-flap, a mirror, and a silver and a golden boat, the latter with silver rowers: all exhibit the same masterful workmanship, and are principally composed of gold inlaid with coloured stones or of bronze damascened with gold. The metal is ornamented with repoussée work, and enamel and paste are employed for back-grounds and settings.

AMENHOTEP I was the son and successor of Aahmes ; his throne name was Serkara, and by Manetho and the Greeks

he was called Amenophis. These names recall to mind the supreme deity of Thebes, Amen the hidden, the mysterious, the invisible, and from the title of the god Amen, the names Amenhotep (united with Amen) and Amenophis are derived.



1. The family name of this Pharaoh is formed of two groups of hieroglyphs ; the leaf, *a* ; the battlemented turret, *men* ; and the undulating line, *n*, which together signify Amen ; and the stand supporting a vase, *hotep*, with the supplementary letters *t* and *p* ; thus forming *hotep*.  
2. The throne name is written with the sun's disk, *Ra* ; a pair of arms wielding a club, *ser* ; and the upraised arms, *ka* ; making Ser-ka-ra.

There were four Pharaohs of this name in the present dynasty, so that the son of Aahmes was Amenhotep the First. At his father's death he was an infant, and therefore ruled under the guardianship of his mother.

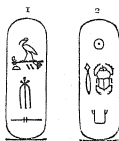
At this early period of the world's history it had unfortunately become a kind of public duty or leading function of an Egyptian Pharaoh to distinguish himself

as a warrior, and Amenhotep, as soon as he had attained the requisite age, sallied forth with his army, not to recover the losses occasioned by invasion, after the manner of his father, but with the less warrantable motive, of extending the boundaries of Egypt. Again were the galleys of war commissioned for service under the command of Admiral Aahmes, this time steering their course to the south, to the countries beyond the First Cataract, Nubia and Ethiopia ; and considerable spoil in cattle and slaves rewarded the enterprise.

In the next place, the Egyptian army was led to the north-west to do battle with the fair-skinned tribes of Libya ; and to curb the aggression which was perpetually recurring in that quarter. The campaign was successful in its immediate results, but it did little towards establishing

the permanent protection of so extensive a frontier. The king had already traversed two of the three great portals of Egypt, the south and the west, but for the present the east happily remained closed. He gained few laurels in his warlike undertakings, and the "Records of the Past" make little mention of his name in connection with architectural progress beyond the fact of his having contributed some insignificant additions to the Temple of Amen at Karnak and to the temples of Western Thebes. His reign likewise was brief in its duration.

THOTHMES I. The son and successor of Amenhotep the First was named Thothmes; he was the first Pharaoh of that name, and the first of four of the same name who subsequently wielded the sceptre of Egypt. His throne name was Aakheperkara; and by the Greeks he was styled Thothmosis. In the fourth year of his reign the banner of war was again spread forth to the breeze, and became witness to the most extensive aggression hitherto recorded in the annals of Egypt. Thothmes had conceived a sentiment of vengeance against the enemies of his country, and to appease that vengeance, or, in the language of the age, "to wash his heart" of his anger, he now went forth. His preliminary march was to the south, to Nubia and Ethiopia, where he succeeded in carrying his victorious standard as far as the Third Cataract (Kerma) between the 19th and 20th degrees of north latitude; and on the rocks opposite Tombos he set up a



1. The family name of Thothmes is represented by the ibis (*tekh*) on a sacred stand, the symbol of the god Thoth, and the two characters which together constitute *mes*, born of, therefore, child of Thoth. 2. His Horus or throne-name is rendered by the sun's disk, a spear-headed instrument, *aa*: the scarab, *kheper*; and the uplifted arms, *ka*; making together Aakheperka-Ra.



tablet recording his victories over Khent-han-nefer. Booty he collected on all sides, and he returned to the royal city of Thebes crowned with laurels and success.

After a short interval of rest he was again on the track of war, this time in the opposite direction, towards the east and the north, and the sole check to his progress was the mountain range of the Taurus, "the four props of heaven," at that time considered the northern boundary of the world. At Karkhemish he crossed the Euphrates and swept through the river-land of Mesopotamia; on the banks of that river he set up a memorial tablet, and after punishing to his heart's content those nations and tribes which had been the cause of his anger, he returned to Egypt in exultation, loaded with spoils of the richest and most varied character; his progress homeward being one continuous procession of triumph. Every object of nature and of art that was curious or novel in the eyes of the conquerors, was greedily collected to swell his booty—minerals, precious stones, metals, trees and their products, woods, gums, resins, and fruits; animals, and, moreover, men, women, and children were all included, together with horses and war chariots in great numbers.

There can be no question that the spoils of war were a means of instruction to the Egyptians, just as, in modern times, importations from remote and unknown countries are of value to ourselves for the advancement of human knowledge. But it is to be feared that the desire of gain was a still more cogent stimulus. The Egyptians were proud of boasting of the gold which they carried off from their enemies; whilst their possessions, in this respect, became a means of effecting the improvement of their cities, and the enlargement and decoration of their temples.

At this time the Temple of Amen, at Karnak, founded by Amenemhat I, and enlarged by his son Usertesen I, of the twelfth dynasty, was still of small dimensions, and its materials had suffered from the destroying ravages of time. The slave-labour and gold brought home from the wars by Thothmes I were at once utilised for the enlargement and consolidation of this temple; a new front was erected and two colossal obelisks were set up at the western entrance of its portico. Usertesen, son of the founder of the Temple at Karnak, and himself a contributor to its grandeur, was, as we already know, the pioneer of the colossal obelisks hewn in the quarries of the red rock of Syené; and now we find Thothmes, seven or eight centuries later, imitating his example. The obelisks of Usertesen were devoted to the ornamentation of the temple of the sun-god Ra at On; the obelisks of Thothmes to a like purpose, in front of the pylon or tower-gate of the Temple of Amen at Karnak. Of each group only one now remains, the veteran obelisk of Usertesen, at Heliopolis, the most ancient colossal obelisk in the world; and one of the two erected by Thothmes I, at Karnak; its consort having fallen, is broken into fragments.

Thothmes I, at his death, left behind him four children, whose history is one of considerable interest. He had lost a daughter in her childhood, but there remained to him a favourite daughter, the eldest of the family, and two sons, who subsequently enjoyed the succession to the throne, namely, Thothmes II, and his younger brother, then a mere stripling, afterwards Thothmes III, who was not only the most noteworthy of a distinguished family, but likewise one of the most renowned of the Pharaohs of Egypt.

This daughter was named Hatasu. She has also been styled "queen"; and, either by right or usurpation, was the

chief governor of Egypt during the few years of her elder brother's life, and exercised a like prerogative for fifteen years after the accession of her younger brother, Thothmes III. She had a precedent for joint government in the early history of the royal families of Egypt, and, whilst her authority was cheerfully acknowledged by the people, her brothers were less tolerant. She had chiselled away the inscriptions of her brother Thothmes II from the monuments erected during his reign, and Thothmes III, when he attained to power, subjected her own escutcheons to a similar ordeal.\*

There can be no doubt that Hatasu possessed a princely intellect; she had been a great help to her father during his reign, and was more familiar with the art of government than her young brothers. The elder she very likely guided judiciously in his conduct, assuming with him a joint control; she is sometimes spoken of as his consort and wife; and the younger, probably the offspring of a different mother, she sent away to the far-away Temple of Bouto in the Delta, in the neighbourhood of Rosetta, where his education could be prosecuted more advantageously than within the precincts of a luxurious court. Not unnaturally he complained bitterly of what he considered to be arbitrary treatment, and spoke of being banished and neglected, although, at the present day, we may venture to suggest

\* Mr. W. R. Cooper, in his "Short History of the Egyptian Obelisks," writes: "Thothmes erased the name of his sister from every one of her edifices, and substituted his own cartouche for hers, alike on the walls of the palace and the obelisks of the Temple. . . . The personal pronouns were allowed to remain in the original feminine gender; and, from the nature of the hieroglyphics employed, could not be altered into any other grammatical construction. The forgeries of Thothmes III have, however, been thus far successful, that they have rendered the inscriptions on the obelisk of Hatasu very difficult of decipherment."

that he was none the worse for wholesome control, nor less fitted in after life for the distinguished part he had to play, and which he performed so well as to gain for himself the title of "Thothmes the Great."

THOTHMES II reigned only fifteen years, and had little opportunity of displaying the talent, in warfare or temple construction, which appertained to his family. He was successful in a campaign against the nations of the south, and repelled an invasion of the Arab tribes of the Peninsula of Sinai (the Shashu), who had ventured into Egypt in search of food and spoil, driving them back to their cavern recesses in the land of Edom. He was likewise the pioneer of the architectural structures of Western Thebes, having founded a small temple at Medinet Haboo, which was completed by Thothmes III. This temple may have been intended as a memorial to his father Thothmes I, and its completion by Thothmes III have been a pious offering to the memory of both his predecessors, his father and his brother. In course of time, however, it has undergone many repairs, and its walls are traced over, as we learn from Mariette, with the names of Tirhakah and Nectanebo; of the Ptolemies, Lathyrus, Auletes, and Physcon; and of the Roman Emperors, Titus, Adrian, and Antoninus.

Freed from the restraints of her brother's government, Hatasu displayed a singular conception of the dignity of the Pharaoh; she adopted the male costume, and on state occasions wore that distinguishing mark of a king, the plaited beard. She ordered the removal of the cartouches of her brother from his monuments, substituting her father's or her own, and through the influence of the priests obtained the enrolment of her name on the register of kings preserved

in the Temple ; whereupon she is designated Makara Khnum-Amen Hatasu.

By the greatest good fortune Hatasu had in her service an architect of transcendent ability, one Semnut by name, through whose means she not only contributed largely to the improvement and embellishment of the temples, but was also enabled to carry the arts of the builder and of the sculptor to a higher point of excellence than had ever before been reached, and possibly than has ever been equalled since. By his means she set up two grand obelisks in the Temple of Amen, at Karnak, and dedicated them to that deity, the tutelar god of Thebes ; and she erected a special temple against the side of the mountain at Deir-el-Bahari, in Western Thebes. This latter she dedicated to Hathor, the goddess of the firmament of the under-world. The temple was built on a succession of four steps or platforms, which rose against the mountain side from the plain, and its upper chambers were excavated in the rock. It was approached by an avenue of sphinxes ; its portal was flanked with a pair of obelisks, and its chambers and halls were decorated with painted sculptures illustrating the principal events of her remarkable reign.

The obelisks of Deir-el-Bahari have long since been swept away, but their pedestals still remain as witnesses of their former existence. They were possibly overthrown in revenge for the presumption of the queen, or they may have been shaken down by the celebrated earthquake which visited Upper Egypt in the twenty-seventh year before the birth of Christ, and proved destructive to many of the monuments of Thebes, including the neighbouring colossal statues of Memnon. The Hatasu obelisks of Karnak were the most magnificent and the loftiest that had yet been

produced, measuring upwards of 97 feet in height. Their pyramidions were capped with gold, their faces were coated

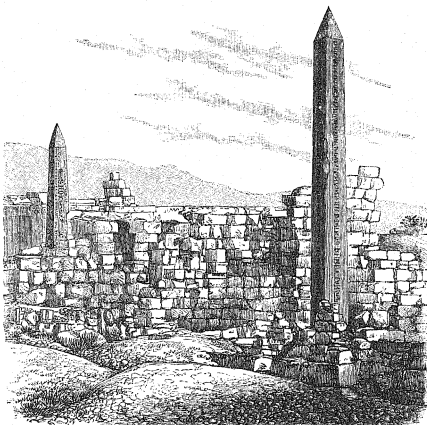


FIG. 25.—The obelisks of Thothmes I and Queen Hatsue, in the midst of the ruins of the Great Temple at Karnak.

with gilding, and they were wrought with the gentle swell of surface which is known by the name of entasis. Their sculptured inscription proclaims the following legend, for the translation of which we are indebted to Birch :—

“The queen, the pure gold of monarchs, hath dedicated to her father Amen of Thebes, two obelisks of *mahet* stone (red granite), taken from the quarries of the south. Their upper parts were ornamented with pure gold taken from the chiefs of all nations.

"Her Majesty gave two gilded obelisks to her father Amen, that her name should remain permanent, always and for ever, in this temple.

"Each was made of a single stone of red *mahet* stone, without joint or rivet.

"Her Majesty began the work in the fifteenth year of her reign, the first day of the month of Mechir, of the sixteenth year; and finished it on the last day of the month of Mesore, making seven months from its commencement in the quarry."

We learn from the above legend, that this pair of grand obelisks—the obelisks of Hatasu, of which one alone now remains standing, the other having fallen and having been broken—\* that these colossal monuments were severed from the mountain's core and erected complete in the short space of seven months, and in the fifteenth year of the queen's reign; her so-called reign probably taking its date from the death of her father and the accession of her brother Thothmes II. We also trace the queenly motive which suggested the undertaking: that her name should remain permanent, for ever and ever, in this temple; and, looking back on the past history of Egypt, we must be disposed to admit that no more likely means could have been devised to perpetuate a royal name than these same obelisks afforded. Usertesen is better remembered at the present day by his obelisk at Heliopolis than by his aggrandisement of the Temple at Karnak. Thothmes the First, Hatasu, Thothmes the Third, Rameses the Second, are all of them names which will live eternally in their obelisks when every other remnant of their

\* Bas-reliefs of several portions of this obelisk are preserved at the British Museum, in the Egyptian anteroom on the landing of the north-west staircase.

existence shall have been swept away. We have, moreover, strongly brought before us in this legend the abundance of means at the disposal of the queen, her determination of character, and perchance her impatience, foreseeing as she must have done the approaching termination of her ruling power. And, not least, we have a vivid insight into the admirable qualities of her architect. Nevertheless, the period of seven months is so marvellously short for such an undertaking that it is some relief to find that the dates have been disputed, and to read with Chabas :—the first Mechir (December 17) of the year sixteen, and the last of Mesore (July 25) of the year seventeen, which makes in reality nineteen months, instead of seven; nevertheless, an extremely short space of time for such a work. It is inferred by Prisse d'Avennes that the year seventeen was omitted by the lapidary in the inscription; and it fails to appear in the translation by Birch.

To the great architect, Semnut, his royal mistress erected a monument which is carefully preserved among the Egyptian treasures in the Museum of Berlin. Brugsch speaks of the temples and works emanating from his genius as “the most tasteful, most complete and brilliant creations which ever left the hands of the Egyptian artists. . . . After his death his queen raised to him a stone memorial ‘as a mark of gratitude,’ with his portrait in an attitude of repose, in black granite; and on the right shoulder was this short but significant inscription : *nen kem em an apu*, ‘there were not found in writing his ancestors.’ That is, none had been sufficiently distinguished to merit the honour of having his name placed on record. The clever architect is in the inscription introduced, as himself speaking, and he wisely abstains from mentioning the woman-king otherwise than



as *he*, since the omnipotent will of the queen thus ordered it. Semnut speaks thus: 'I was a distinguished man, who loved *him*, and who gained the admiration of the lord of the country. *He* made me great in the country; *he* named me as the chief steward of *his* house, and as the governor of the whole country. So I have become the first of the first, and the clerk of the works of all the clerks of the works. . . . I have lived under the lord of the country, the *King* Ma-ka-ra; may *he* live for ever!'

The lull of peace was now spread over the land of the double crown. No youthful king was ready to light up the torch of war, and receive his baptism of fire; art flourished, and possibly science; the priests paced their ceremonial rounds within their temples, devoted themselves to learning and philosophy, instructed their pupils, and under the guise of *oracle* issued their potent will to the queen:—one while the oracle was reverberated by a dream: let there be obelisks! another while the oracle had a more direct interest in the necessities of the temples; gold and silver and decorations were always acceptable, but this time there was a dearth of incense for the altars of the deities; the oracle, therefore, discreetly issued its command for an exploration of the territory whence incense was imported into the country, be it southern Arabia or Africa, Yemen or Somali, and an expedition to the south, to the mysterious land of Punt, was accordingly initiated. The Egyptian imagination was full of the wonders of this almost unknown region, where precious woods, balsams, resins, perfumes, rare animals, valuable metals, and rich gems were believed to exist in abundance. But there was a difficulty that had not been anticipated; the Egyptians entertained a superstitious dread of the ocean, which, in their belief, was the

residence of evil spirits; and, therefore, it became necessary to seek the good offices of their eastern neighbours, the hardy Phœnicians. With the assistance of these people a small fleet was forthwith fitted out and organized, a detachment of the army accompanied the flotilla with presents for the future tributaries of Egypt, and the admiral steered his course through the waves of the Red Sea to the Straits of Bab-el-Mandeb, and thence to the open sea beyond.

The strange appearance of ships and the descent on their shores of armed soldiers, naturally alarmed the peaceful natives, but the presents brought from the Queen quieted their fears, and they were willing to acknowledge the Hathor of Egypt, represented by its Queen, as their legitimate sovereign. They collected an abundant freight of presents of all kinds for conveyance by the ships, and several of the Princes of Punt, together with the Queen and her daughter, returned with the expedition to Egypt.

The issue of this expedition was completely successful and most glorious for Hatasu, and, it may be presumed, not less so for the oracle; and its wonderful history was pictorially depicted in the halls of the Temple of Hathor erected by the Queen at Deir-el-Bahari. The inscriptions on its walls record that: "Laden was the cargo to the uttermost, with all the wonderful products of the land of Punt, and with the different nut-woods of the divine land, and with heaps of the resin of incense, with fresh incense trees, with ebony, objects in ivory inlaid with much gold from the land of the Amu,\* with sweet woods, Khesit-wood, with Ahem† incense, with holy resin, and paint for the eyes, with dog-headed apes, with long-tailed monkeys and greyhounds,

\* Amu is the Egyptian name for the yellow races of Asia.

† Probably the seaport or depôt of the resin.

with leopard skins, and with the natives of the country, together with their children. Never was the like brought to any Queen since the world stood." This occasion "presents to us the first and oldest attempt of which we have any record, to transplant a tree to a foreign soil. Thirty-one incense trees, well packed in tubs, were dragged on board by the natives. Six men were told off for the burden of each tree."

Hatasu received the Queen and Princes of Punt, costumed, as on all great occasions of state, in the attire of a man. It may be that she intended her transformation to be a compliment to the dominant sex, although, it has been said of her, that she sought to be a wonder to men and a secret to be known by the gods alone.

Not least remarkable of the sights of this strange exhibition was the Queen of Punt, who, coming from a country where leprosy is indigenous, was herself apparently a leper; her limbs were nodulated and swollen, and being unable to walk without suffering, she had grown bulky in the region of the waist. The Prince of Punt, says the inscription, was "accompanied by his enormously fat wife . . . an ass serves the fat wife to ride upon." Sad to relate, the shores and islands of the Indian Sea, especially Madagascar, were in those days, as they remain still, a nest of leprosy, not the leprosy of the Bible, which is an undefined term for cutaneous disease in general, but that real and terrible scourge scientifically known as the elephantiasis of the Greeks.

The rule of Hatasu was now approaching its close. Fifteen years had passed away since the death of Thothmes II, and the claims of her younger brother to be admitted to the throne could no longer be postponed. In this year it was that the two great obelisks already spoken of

were erected at Karnak, and the pressing circumstances of the moment may be supposed to explain the rapidity of their execution. Nevertheless, for several years longer, Hatasu continued to maintain a joint authority with the new Pharaoh. In the following year, the sixteenth of the reign of Thothmes III, although only the second of his possession of the throne, his name is recorded in conjunction with that of his sister, on a tablet carved upon the rock in the valley of Mahgarah, near the copper and turquoise mines of the wilderness of Sinai. The royal personages offer presents and declare their allegiance to the tutelar goddess of the country, Hathor. After this record, little more is heard of the woman-king; censures on her conduct, which we little heed, for we have had occasion to note similar ebullitions on several occasions before, as, for example, in the instance of Mena and the great obelisk builders, crop up from time to time. Her spirit, perchance, still wanders amidst the scene of her former greatness, among the ruins of the spacious halls of her own magnificent conception, the temple at Bahari,\* where her sarcophagus was solemnly deposited, and where her mummy lay in patient stillness awaiting its restoration to a future and more permanent existence.

\* This temple was doubtless intended as a memorial of Hatasu, erected by herself and dedicated to the goddess Hathor. It was built says Mariette, of beautiful white limestone, but was early abandoned. In the twenty-second dynasty (Assyrian), it was used as a sepulchre for the reception of mummies, and in one of the chambers a stack of mummies reached upwards almost to the ceiling; the lowest stratum of these mummies belonged to the twenty-sixth dynasty (Psemetek) and on the top were those of Greeks. In its present state of destruction, a convent founded amongst its ruins has gained for it the name of the Northern Convent.

THOTHMES THE GREAT.—Thothmes the Third, surnamed



The hieroglyphic characters composing the throne name of Thothmes III, are: *Men, Kheper*, with the sun's disk, *Ra*.

Men-kheper-ra, was the next legal successor to his brother Thothmes the Second; and dates his accession to the throne from his brother's death, although, in consequence of the presumed usurpation of his sister Hatasu, he was not invested with the dignity of monarch until fifteen years later. The duration of his reign reached close upon fifty-four years,\*

and, therefore, it may be concluded that his age at his accession was about twenty-five. Whatever her other faults may have been, Hatasu never failed in giving dignity to the royal ceremonies with which she was concerned, and the coronation of Thothmes III was imposing for its grandeur; and no less was the ceremony by which the temple at Deir-el-Bahari was dedicated to the Thothmes family under the tutelar guardianship of Hathor. But, although the woman-king had secured the admiration of Egypt and of its subject States, she was not equally successful in maintaining the exactions which, under the name of tribute, were levied upon its feudal dependents, and it soon became evident that the young king must prepare himself for an assertion of his rights by a campaign into the surrounding countries,—Nubia and Ethiopia on the south, Libya on the west, and Syria and Mesopotamia on the north and east.

Inscriptions on the walls and on one of the gate-towers (pylons) of Karnak put us in possession of ample details as to the progress of the Pharaoh, of his conquests, of the cities and countries subject to his rule, of the nations submissive to his control, of the spoils which fell into his

\* Actually twenty-six or twenty-seven days short of that term.

hands, and of the kind and proportion of the tribute supplied by every country. So that the record on all these points may be considered to be almost as faithful and exact as of events which happened only yesterday. We learn, for instance, that his army had been concentrating its legions at San-Tanis, the field of Zoan of the Bible; that the king set out from that city in the twenty-second year of his reign, and, after crossing the frontier, reached Gaza, in Ruthen or Canaan, on the seventh anniversary of his coronation. Gaza had remained faithful to Egypt, but the whole of the countries beyond and on every side were the abode of the enemies whom he went forth to chastise; and amongst them were to be counted all the nations and tribes that occupied Western Asia, from the deserts of Sinai to the mountain range of the Taurus, and from the Mediterranean Sea to Mesopotamia and Babylon.

These wars, occasionally diversified with forays against Libya, Nubia, and Ethiopia, were the chief occupation of his life from this, the 22nd, to the 39th year of his reign, a period of sixteen years, during which time he had been engaged in fourteen or fifteen campaigns. In his 23rd year we find him erecting a fortress at the foot of Mount Lebanon; in his 32nd year he is hunting elephants in Northern Syria, when 120 head succumbed to the vigour of his arm. In the following year he made a special expedition in order to set up two memorial tablets on the Euphrates River, near to that formerly planted there by his father Thothmes the First; and from time to time we hear of his return home to Thebes, accompanied with a long train of prisoners and spoils of war, the former consisting of men, women, and children, the latter of horses,

oxen, goats, wild animals, elephants' tusks, rare woods, chariots, rich spices and perfumes, oil, butter and honey, fruits, valuable metals, and precious stones. Arrived at Thebes all these acquisitions were carefully registered by the priests and scribes, and deposited in the treasuries of the temples; and the registers, preserved to the present hour, afford curious information as to the tributes of the different peoples. From Asebi, the Cyprus of to-day, came chariots plated with gold and silver, brass, lead, blue stone and elephants' tusks. One of the treasures from Mesopotamia was "paint for the eyes"; and the young king evinced a curious interest in rare objects of natural history, for instance, two unknown kinds of birds and two strange geese are mentioned as being more gratifying to him than all things besides.

At the conclusion of these wars, Thothmes found himself master of the whole of the then known world, a world, as it were, within a ring fence, and then it was triumphantly proclaimed that through his might and power he could plant the boundaries of Egypt, east, west, north, and south, wheresoever he pleased; the limits of geographical knowledge fixing the barriers of Egypt at Cape Guardafui and the country of the Gallas on the south, at the shores of the Mediterranean, the island of Cyprus, and the mountain range of Taurus on the north; at the Euphrates and Tigris on the East, and in the deserts of Libya on the west. The inscribed tablets of stone set up on the Euphrates were a landmark in one direction, and the frontier fortress of Semneh above the Second Cataract on the other. In a memorial inscription found at Abydos, and preserved in the Museum at Boulak, he says: "I have placed the boundaries of the land of Egypt at the

horizon . . . . I placed Egypt at the head of all nations, because its inhabitants join with me in the worship of Amen."

His first care, as well as his first duty, on reaching home, after offering up thanksgivings and oblations to his father Amen for his safe and triumphant return, was the restoration and reconstruction of the temples of Egypt, the homes of the gods, and his labours in this direction were very numerous. If he had already shown great capacity as an able soldier he now proved himself a tasteful and munificent architect. His greatest works were those of Karnak, which were directed to the preservation of the sanctuary of his ancestors, Amenemhat and Usertesen of the twelfth dynasty, and the extension and decoration of the temple itself. In the twenty-second year of his reign, before setting out on his first campaign to the East, he re-erected the colossal statues of his grandfather Amen-hotep I, and of his father Thothmes I; and in his twenty-fourth year, on his return from one of his expeditions into Canaan, we find him laying the first stone, with high masonic ceremonies, of a temple at the east of Karnak as a memorial to the tutelar god Amen, of Ape, or Thebes. The day fixed for the ceremony was that of the rising of the new moon, then "He went out and the work of the first stroke of the hammer for the laying of the foundation stone was to be performed . . . there was laid in the foundation stone a document with all the names of the great circle of the gods of Thebes." On a later occasion the documents deposited in the foundation stone of a building were made use of in a remarkable manner. King Thothmes restored the temple of Tentyris according to a plan "in ancient drawing on a roll of leather . . .



it was found in the interior of a brick wall of the south side of the temple of the reign of King Pepi."

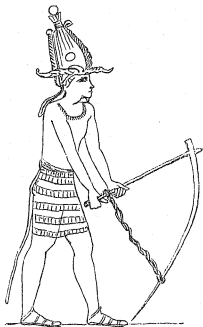


FIG. 26.—Figure of a king picking up the ground at an initiation of the foundation of a temple; sketched by *Miss Amelia B. Edwards*, from a bas-relief on the walls of the great hypostyle hall at Edfoo.

But, besides the great Temple of Amen at Karnak, which was so extensively and magnificently enlarged and decorated by the Pharaoh Men-kheper-ra, he was not wanting in inclination or priestly petitions to restore and beautify the temples of others of the gods—for example, that of the sun-god Ra, at Heliopolis; of the god of the Cataract Khnum, on the Island of Elephantiné, and elsewhere; of

Hathor, the mother of Ra, at Tentyris; and of others of the deities, in considerable number. At Karnak are three strikingly remarkable monuments, an inscribed wall on which are set up lists of the whole of the campaigns and conquests of Thothmes; a geographical enumeration of countries and cities subject to Egypt, amounting to several hundreds in number; and a table of Pharaohs, recording their succession, in a chamber named from that circumstance the Hall of Ancestors. This table is partly genealogical, and traces the pedigree of Men-kheper-ra back to Seneferu, the last Pharaoh of the third dynasty and predecessor of the builders of the great pyramids of Gizeh. To Thothmes is due a stupendous hall of pillars in the eastern part of the Temple at Karnak, it is called Kha-mennu or "splendid memorial"; and a series of gigantic gate-towers, or propylons, which guard the avenue to the south. Another of his restorations at Karnak revives an episode of domestic trouble and discord. Thothmes II had erected a colossal statue of his father, seated on his throne. The figure was sculptured in red sandstone, the name of Thothmes I being carved on its girdle, whilst on the side of the statue was a representation of his young daughter Mut-nefer-i. This monument had fallen under the displeasure of Hatasu, by whom it was overthrown. Then we find an inscription as follows: "The lord of the land and the King Thothmes III, the worshipper of the Theban Amen, has ordered again to be erected this monument, which was destroyed when he entered the town Nu (Thebes) of the south land, in the year 42, on the 22nd day of the month Thot, with the intention that the name of his father Thothmes I should be preserved." Thus we detect Hatasu in one of her jealous moods, and the accusation would seem to

be sustained, that, besides throwing down a statue of her father because erected by her brother, she likewise obliterated the name of her brother ; and, in requital, received similar treatment from Thothmes III in regard to her own.

Was it Thothmes II, or was it, indeed, the ambitious Hatasu, who first set the example—an example which subsequently had ample fruition—of erecting a temple to his or her individual self? We are inclined to believe that the credit or the discredit of the invention must lie at the feet of the woman-king. Hatasu built the temple of Hathor at Deir-el-Bahari *in memoriam* to herself. Thothmes II founded the small temple at Medinet Haboo *in memoriam* to himself, possibly including his father ; Thothmes III completed the family memorial. Thothmes III likewise erected on the fringe of the desert in Western Thebes, on the ground of the Memnonia of the Greeks, a small temple *in memoriam* to himself, but all trace of its existence, save its foundation, is at present gone, even the pylon, constructed of bricks, has also perished. And Lepsius, who records this fact, further observes that "his second successor, Thothmes IV, also built a temple, which has now almost disappeared."

The inscribed walls of the Temple of Karnak likewise bore on their surface, no doubt the labours of the priests, poetic writings in honour of the Pharaoh. A remarkable poem of this kind, carved on a slab of black granite, has been preserved in the Museum at Boulak. It is a song in praise of the triumphs of the king, and must be regarded as one of the earliest productions of the sort, dating back to a period of between 3,000 and 4,000 years before the present era. The slab is known as the Tablet of Ptahmes, the Memphite, and it has been carefully translated

by Mariette. It is regarded by Egyptologists as a precious relic and, as a treasured example of the poetry of that ancient period. The Pharaoh pours out libations and presents offerings to the sun-god Amen-Ra, who then recites a long list of the achievements of the king, assuring him of the divine assent, and informing him, that it was to the forethought and participation of the deity that he owed all his successes. He speaks thus :—

“Come to me and be rejoiced in the contemplation of my grace, my avenger, Men-kheper-ra, living for ever. I am resplendent through thy vows ; my heart expands with thy welcome presence in my temple ; I embrace thy members in mine arms, that I may infuse into them health and life. Loveable are thy favours through the image which thou settest up in my sanctuary. It is I who give thee recompense ; it is I who give thee power and victory over all nations ; it is through me that thy genius and the fear of thy power have taken possession of every land, and its dread hath expanded to the four props of heaven. I magnify the alarm which thy name inspireth throughout the world. It is with my accord that thy war-cries pierce the very midst of thy barbarian foes, and the kings of every nation fall in under thy hand. I myself stretch forth my arms ; I draw together and congregate for thee the Nubians in tens of thousands and thousands, and the northern peoples in millions. It is with my accord that thou castest thine enemies beneath thy sandals, that thou smitest the chiefs of the unclean, as I have ordered for thee ; the world, in all its length and breadth and from west to east, is at thy command. Thou spreadest gladness into the hearts of all the people ; none amongst them dare trample on the territory of thy majesty ; but I am thy guide to lead thee to them. Thou

hast crossed the great river of Mesopotamia, conqueror and mighty, as I had preordered ; the cries of war resounded in their caves ; I withheld from their nostrils the breath of life. . . .

"I am come, and with my accord thou smitest the princes of Tahi (Syria). I cast them beneath thy feet when thou marchest through their countries. I have shown them thy majesty as a lord of light ; thou beamest upon them like unto mine own image.

"I am come, and I allow thee to smite the dwellers in Asia, to subject to captivity the chiefs of the Rotennu (Assyria). I have revealed to them thy majesty compassed with thy girdle, grasping thy weapon, and wielding it from thy chariot of war.

"I am come, that I might sanction thee to smite the countries of the East, to force thy way to the very cities of the Holy Land. I have revealed to them thy majesty as like unto the star Seschet (Canopus), which darts forth in flame, and gives birth to the morning dew.

"I am come, and I give thee leave to smite the countries of the West : Kefa (Cyprus) and Asi tremble with terror in thy presence : I have shown them thy majesty like unto a bull young and courageous ; he that, embellished with horns, nothing is able to resist.

"I am come, and I give thee leave to smite the peoples of every region ; the countries of Maten (Ametuses) shake with the terror of thy name. I have revealed to them thy majesty as like unto the crocodile ; he, the formidable master of the waters, whom none dare approach.

"I come, to grant thee permission to smite the inhabitants of islands ; the dwellers on the sea-coasts tremble at the sound of thy war-cry ; I have shown them thy

majesty like unto an avenger who springs upon the shoulders of his victim.

"I come, to permit thee to smite the Tahennu (Libyans). The islands of Tana (Danaë) are possessed of thy genius. I have shown them thy majesty as like unto a terrible lion, who maketh his couch of their carcasses, and stretches himself throughout their valleys.

"I come, to permit thee to smite the regions of the floods, that those who abide nigh unto the great sea may be held in subjection. I have made them view thy majesty as of the king of birds, that hovers o'er its prey and seizes what it lists.

"I come, to permit thee to smite the denizens of the desert, that the Herusha may be brought into captivity. I have made them look upon thy majesty, as like unto the jackal of the south—he that maketh his way in concealment, and travelleth the country through.

"I am come, and I accord to thee the right to smite the Anu of Nubia, that the Remenem (nomad tribes) thou may'st hold in thine hand. I have made them regard thy majesty as like unto those who are thy two brothers, their arms stretched over thee for thy protection." . . .

Among other remarkable testimonies to the achievements of Men-cheper-ra is a very interesting one, in the shape of an inscription, which was found in the tomb of one of his captains, Amenemheb. It was discovered and translated by Professor Ebers, and is a biographical narrative of the career and services of a faithful officer. He says: "I served my royal lord on his campaigns in the north and south lands. He wished me to stand by his side, and I fought hand to hand against the people of the land of Negeb. I carried off three grown men as living prisoners.

Then, when his holiness had arrived as far as the land of Naharain, I carried off three grown men in the hand-to-hand combat. I brought them before his holiness as living prisoners. Again, I was in the hand-to-hand combat in that campaign against the people of the high plains of Oo-an, towards the west of the land of Khaliboo. I captured . . . Amu, as living prisoners; thirteen men, seventy living asses, and thirteen iron spears inlaid with gold. . . . Again (I admired), another extraordinary deed which the lord of the country performed in the neighbourhood of Ni. He hunted 120 elephants, for the sake of their tusks . . . I engaged with the three greatest among those which attacked his holiness. I cut through his trunk. While yet alive he pursued me. Then I plunged into the water between two rocks. Then my royal lord rewarded me with golden gifts." . . .

Further on, he speaks simply and touchingly of the end of the king: "Behold, then, the king finished his course of life, after many years, glorified by conquests . . . and by triumphs, beginning in the first year and finishing in the last day of the month Phamenoth, in the 54th year of his reign. Then, he fled upwards to heaven when the disk of the sun went down. The servant of the god joined himself to his Creator. When, now the earth was clear and the morning broke, the disk of the sun rose, and the heaven became bright, then was the King Amenhotep II—may he live for ever!—placed on the chair of his father, and he took possession of the throne . . . appearing like Horus, the son of Isis, he took possession of Egypt."

A more prosaic page in the history of our hero Menkheper-ra relates to his erection of obelisks. So far back as the fourth dynasty the granite of Syené had been brought

down from the quarries at the southern barrier of Upper Egypt to form the chambers of the pyramid of Khufu. Queen Nitocris enlarged the pyramid of Menkaura for her own sepulture, and decorated it with a covering of Syenitic granite; hence it is sometimes called the "red" pyramid and "the superior," possibly in beauty, although the smallest in size of the three great pyramids. The granite used for this purpose was cut into blocks, and the first example of so massive a stone as a colossal obelisk was produced by command of the Pharaoh Usertesen. Six dynasties passed away between the era of Nitocris and that of Usertesen; and six other dynasties had disappeared before the example of Usertesen was followed by Thothmes I. The obelisks of Usertesen were devoted to the ornamentation of the temple of the sun-god Ra, at On, or Heliopolis, the City of the Sun; the obelisks of Thothmes the First were set up in front of the western gate-tower of the Temple of the god Amen at Karnak. Ra was the presiding god at Heliopolis, in Lower Egypt; Amen, the presiding god at Thebes, in Upper Egypt. The example of Thothmes I was not lost on his family; his daughter Hatasu erected, behind the gate-tower ornamented by her father and within the hall enriched with Osiris columns likewise of his construction, a pair of the loftiest obelisks at that time known. These are the obelisks which are famed for the rapidity of their construction and the splendour of their decoration; they were plated with gold and a cap of gold was the finish of their pyramidion. Hatasu's reign was brief and precarious; if she reflected on the matter at all, the sword of Damocles must have been ever present to her mind. In this supposition we may find an explanation of the extraordinary speed with which the work of completion of these



obelisks was effected; and a similar explanation may be adopted for the locality in which they were placed, not in front of a gateway, as was the general custom, but behind it, and within a hall of narrow dimensions. At an earlier period of her career, however, when she possessed more leisure, she had decorated the gateway of her own temple at Deir-el-Bahari with a couple of obelisks, of which little is at present known. Their pedestals have been discovered, but they themselves are lost in the ruins of the temple. Here, let us halt for a moment to contemplate the fate of these four pairs of obelisks; the two obelisks of Bahari, and one each of the three other pairs, are entirely lost, while three alone occupy their original foundation.

Men-kheper-ra as the climax of his architectural achievements at Karnak, set up a pair of obelisks in front of one of his buildings in the great Temple of Amen; but the precise site of these obelisks is a matter of obscurity. Sir Gardner Wilkinson, describing the eastern wing of the interior of the temple at Karnak, observes: "Further on in this open space are two pedestals of red granite. They may have supported obelisks; but they are not square like the basements of those monuments, and rather resemble, for this reason, the pedestals of statues. Their substructions are of limestone." Whether these were or were not the foundations of the Theban obelisks of Thothmes III may be uncertain, but no uncertainty attaches to the fact that one of these obelisks is entirely lost; while the other now stands in the Atmeidan, or Hippodrome, at Constantinople. This latter was conveyed to Byzantium by Constantine the Great, and was grievously broken, so that, at present, its height is reduced to barely 50 feet. Of its

origin, however, there can be no question; it is blazoned with the royal ovals of Thothmes Men-kheper-ra "who has

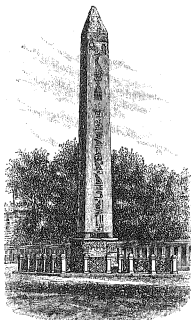


FIG. 27.—The obelisk of Thothmes III, on the Atmeidan, or Hippodrome, at Constantinople.—From a photograph by Sebah.

gone through the great circuit of Naharana (Mesopotamia) in strength and victory . . . chastiser of the whole earth; who has set his boundary at the horn of the earth; and at the extremities of Naharana."

The obelisk now standing in the square in front of the Church of St. John Lateran, at Rome, is a work of the later years of Thothmes III, and was completed by his successor Thothmes IV. The hand of the priest is perceptible in the legend recorded on the stone; and the

latter is of a memorial character. It identifies Menkheper-ra as "the smiter of the Libyans"; as "expanding his kingdom like the sun in heaven"; as constructing, accumulating, and restoring memorials, "making them as they were before, so that each should be as at first"; and as "bestowing millions of festivals of 30 years"; that is to say, religious festivals for the benefit of the priesthood, rendered attractive to the people by magnificent and splendid ceremonies. And it further declares that the Pharaoh "has erected an obelisk to his father Amen-ra at the gateway of the Temple at Thebes.

The side columns take up the legend in the name of Thothmes IV, Men-kheperu-ra, one of which says: "His Majesty ordered that a very great obelisk should be completed, which had been brought by his father Menkheper-ra. After his majesty died, this obelisk remained thirty-five years and upwards in its place in the hands of the workmen at the southern quarter of Thebes. My father ordered it should be set up. I, his son, succeeded him." Again, assuming the title of "diadem of diadems," he asserts a more individual action, for he says, that he set it up in Thebes, he capped it with gold, its beauty illumines Thebes, sculptured in the name of his father the good god Men-kheper-ra"; and, furthermore, he resumes the form of self-praise usual in those times: "He made his monuments to his father Amen-ra, he set up a great obelisk to him at the upper gate of Thebes, facing Western Thebes."

The base of the obelisk bears an inscription which must be regarded as a testimony of approval on the part of Rameses the Great. It has been stated that the monument had been thrown down and was re-erected by Rameses,

but there is no allusion to such an occurrence in the legend. By a later inscription on its pedestal, when at Rome, it is described as having been torn from its foundation and conveyed to Alexandria, and thence transferred to Rome by command of Constantine the Great, as an ornament to that city at its restoration; the date of its arrival at Rome being 1588.

The Alexandrian obelisks were originally set up at Heliopolis, in front of the gate-tower of the Temple of the Sun. Their erection, no doubt, took place in the forty-seventh year of the reign of Thothmes III, when he was engaged in enlarging and restoring the Temple of Ra; for we learn that at this time he built a wall around the precincts of the sacred buildings. In course of time, the temple with its gate-towers lapsed into ruin, and about the year 34 B.C. the obelisks were conveyed to Alexandria for the adornment of the entrance of the Cæsarium, or Palace of the Cæsars, in that city. It is affirmed that this ambitious design is attributable to Queen Cleopatra; but that, owing to the troubles of the period, and the subversion of the Ptolemaic dynasty by the Romans, the obelisks were left on the seashore, unheeded, for eleven years. It therefore happened that they were set up in their place in the eighth year of Augustus Cæsar, that is, the eighth year after the Battle of Actium; but as Cleopatra lived, and Alexandria was not taken by the Romans, for fully a year later than the Battle of Actium, the obelisks must have been lying on the sands of Alexandria for three years before that event. Hence the popular title of the obelisks, namely, Cleopatra's Needles, would seem to be sufficiently vindicated.

The next act in the history of the Alexandrian obelisks introduces the progressive ruin of the palace of the Cæsars and the fall of one of the obelisks. Both were seen standing by the Arabian physician, Abd-el-Lateef, in the second century, when he notes their usefulness as landmarks for the wave-beaten mariner; but the cause of fall of one of the pair can only be surmised. It may have been accidental; it may have been wilful; these huge masses of stone are rounded at the base without any flat surface on which to rest, and they were propped up by rude masonry, and especially by means of a strong metal foot at each of the four corners. The masonry would naturally crumble away in course of time, while the value of the metal might tempt the acquisitiveness of the wandering Arabs. The hollow cups for receiving the upper ends of these metal feet are still visible in the butt of the British Obelisk, but the feet themselves have long since disappeared. Their forcible removal probably caused the overthrow of the obelisk, though we cannot but admire the solidity of the stone which could resist such a fall without being shattered to fragments. In general, the rough overthrow of the obelisks resulted in their fracture, and almost all those at Rome which were thrown down at the fall of the Empire were broken into several pieces, and have since been artificially repaired.

The obelisk has exercised a kind of fascination on the mind of almost every nation. Assurbanipal, the Assyrian, carried off a pair of obelisks after a successful invasion of Egypt; the mad Persian conqueror Cambyses restrained the destructive violence of his army at the sight of an obelisk. Cleopatra was inspired with a refined taste

when she brought the obelisks of Heliopolis to Alexandria; Augustus Cesar and the Roman Emperors followed her example. The scientific archæological instinct of France was manifested by the acquisition of the Luxor Obelisk. And the brave army and navy of Great Britain had the desire to bear back to their native country the fallen obelisk of Alexandria as a memorial of their labours, their sufferings, and their bravery. The obelisk was theirs by right of conquest, like that priceless gem the Rosetta Stone. But the obelisk was more difficult of removal, and was not to be ours at that time; it reverted, through our supineness, to Egypt. It was then presented by Mehemet Ali to George the Fourth; but Parliament had other cares and other obligations, and so it came not; and at last, the moment having arrived when a genuine attempt was made to obtain it, it had fallen into the possession of two masters, Ismael Pasha and Demetrio, but both very generously resigned their rights in favour of Great Britain. And so, after an adventurous and unruly voyage; shipwrecked; lost; recovered; and, direst fate of all, thrown into the courts of law; it has ultimately been permitted to rear its ancient pinnacle on the river esplanade at Westminster, the well-known Embankment, on the northern shore of the River Thames. Its colleague has been sought and won by America, and is now set up in the Central Park of New York.

The author of the description of the Egyptian Antiquities of the British Museum, in the Library of Entertaining Knowledge, opens his chapter on obelisks with the following words:—

“Of all the works of Egyptian art which, by the simplicity of their form, their colossal size and unity,

and the beauty of their sculptured decorations, excite our wonder and admiration; none can be put in com-

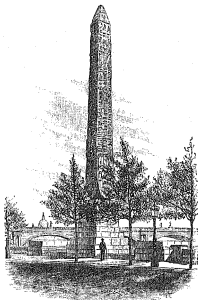


FIG. 28.—The obelisk of Thebes III, on the Thames Embankment, formerly one of the pair of Cleopatra's Needles. Waterloo Bridge is seen in the background, with the cupola of St. Pauls.—From a photograph by Frederick York.

parison with the obelisks. As lasting records of those ancient monarchs whose names and titles are sculptured on them, they possess a high historical value, which is increased by the fact that some of the most remarkable of these venerable monuments, now adorn the Roman capital. The Cæsars seem to have vied with one another in transporting these enormous blocks from their native soil; and since the revival of the study of antiquities in Rome, the most enlightened of her Pontiffs have

again erected those which had fallen down and were lying on the ground in fragments."

AMENHOTEP II.—Thothmes the Great was succeeded on the throne of Egypt by his son Amenhotep II, with the royal surname, Aa-kheperu-ra. He was early inducted into the business of war, and made his first campaign, previous to the death of his father, against the Bedouins of the "red land," the desert and hilly country lying between the Arabian range of mountains and the Red Sea. After his father's death the conquered nations of Syria and Mesopotamia united their forces and rose in rebellion against their Egyptian masters, whilst Amenhotep gathered together his army for a war of retribution. City after city was taken and plundered, the far distant Nineveh was besieged, and in the town of Thakhis seven kings were captured, whom he led prisoners into Egypt.



The hieroglyphs composing this name are: the sun's disk, *ra*; a spear-headed implement *aa*; the beetle, *kheper*; and three vertical strokes denoting the plural *n*; consequently *aa kheper u ra*.

Amenemheb, the valorous captain of Thothmes the Great, after speaking of the death of his master, and his flight "upwards to heaven," proceeds with his narrative as follows:—"Now was the earth clear, and the morning broke, the disk of the sun rose, and heaven became bright; then was the King Amenhotep II—may he live for ever!—placed on the seat of his father, and he took possession of the throne. He enjoyed the greatest fulness of strength; for the people of the red land and their chiefs had he subdued. Appearing like Horus, the son of Isis, he took possession of Egypt, and the inhabitants of this land, and they who



dwell in the land of Kenemti (Oasis Magna); and all the people bowed before him. . . . I was made to stand before the king, and they spoke to him of my merits. Then did I fall down before his holiness, and he spake to me thus: 'I know thy worth; when yet I lay in the cradle, the child of the deceased lord of the land, thou wert already in the service of my father. Granted be to thee, by my order, an office; thou shalt, from this time forth, be an "adon" (colonel) of the army. I charge thee to watch over the brave warriors of the king.' The Colonel Mah did all that has here been said."

On his return from the Syrian expedition, Amenhotep resumed the building of the Temple of Amada, in Nubia, commenced by Thothmes III, and dedicated by that potentate to his forefathers and the whole circle of the gods. He likewise founded a temple at Semneh, thirty-five miles above the Second Cataract, and built another small temple at Thebes. His victories in Western Asia are recorded on a memorial stone upon a wall of the southern wing of the Temple of Amen at Thebes, and more fully in a large memorial tablet on one of the walls of the Temple of Amada. Brugsch, who has carefully examined this tablet, states that at its upper part is a delineation of the king in his ship, offering wine to Hormakhu and Amen-Ra, while underneath is a long inscription, in which occur the following texts:—"The king beautified the temple, which had been erected by his father the King Thothmes III, in memory of all his forefathers and of all the gods. . . . After that the king raised this memorial stone and placed it in this temple at the place where the statue of the king stands, and engraved upon it in writing the great name of King Amenhotep II, in the house of his forefathers and of

the gods, after he had returned from the land of Upper Ruthen (Northern Syria and Mesopotamia), where he had conquered all his opponents, to extend the boundaries of Egypt, in his first campaign.

"The king returned home full of gratitude in his heart towards his father Amen; he had with his own hand struck down seven kings with the battle-club, which were on the land of the territory of Thakhis. They lay bound to the forepart of the royal ship, the name of which was 'Ship of Amenhotep II, the Upholder of the Land'; six of these enemies were hung on the walls of Thebes, their hands in the same way; then was brought up the river to Nubia another enemy, and was hung on the wall of the town of Napata, to make evident, for all time, the victories of the king among all the peoples of the land of the negroes, since he had subjugated all the nations of the south, and had bound the nations of the north as far as the ends of the whole extent of the earth on which the sun rises and sets without finding any barrier, according to the command of his father, the sun-god Ra, the Theban Amen.

"Thus hath he done, the King Amenhotep II; to him may there be a secure, bright, and healthful life, and joyousness of heart, now and for ever."

Besides the testimony of the walls of Thebes and of Amada, further evidence of the triumphs of Amenhotep is derived from the tombs of Sheykh Abd-el-Qurnah (Goorneh) in Western Thebes. In one of those tombs he is depicted as a child seated on the lap of his mother or nurse, and resting his feet on the back and heads of five negroes and four Asiatics; while in another tomb he sits on his throne, the lower part of the throne being sculp-

tured with the names of the nations submissive to his dominion.

THOTHMES IV succeeded Amenhotep II, and received as royal surname the title of Menkheperura. A memorial stone preserved in the British Museum testifies to his warlike energy; from Naharain to Kari, or Kali, that is, from Mesopotamia, to the Second Cataract in Nubia, he made himself felt by the power of his sword. An inscription



The characters in this cartouche are: the sun's disk, the battle-mentured turret, the scarab, and the three strokes, indicating the plural *u*, thus, *Menkheperu-u-Ra*.

in the Temple of Amen at Thebes records his first campaign, directed against the Kheta or Hittites; another at the Island of Konosso, in the midst of the eddying waters of the First Cataract, narrates how the Libyan deities Deidoon and He gave him victory over the wandering Anu, the Bedouins of the West; and a third inscription, at Amada, tells of his achievements in Ethiopia, or the land of Kush. But the most interesting feature of his history relates to a dream which filled his imagination whilst he slept at noon-day under the shadow of the mighty Sphinx in the field of the great pyramids. Brugsch gives a weird character to the dream by narrating that the foreground of the pyramids before that time was a forsaken burial ground, possibly haunted by the spirits of the dead. At the foot of the terrace from which the pyramids arose was a holy way, which led across the plain to the sacred city On, or Heliopolis, and was deemed to be uncanny; whilst, behind the pyramids, stretched a broad strip of desert "the land of the gazelle." There Thothmes chased the nimble deer, or pursued the fierce lion, or per-

chance practised the throwing of the javelin and the management of his fiery steeds, which, indeed, were swifter than the winds of heaven. One day, it so fell out, that, tired of sport, and wearied with exertion and exercise, he reclined in the shadow of the Sphinx to seek repose, and, as it chanced, to sleep. The dream that appeared before his mind is narrated in an inscription traced on a slab of stone (Fig. 10, p. 68) 14 feet high, raised against the breast of the Sphinx, on the wall of the temple which was erected between its prodigious paws. The date of the inscription is stated to be the first year of the reign of the king, and the legend is to be read as follows:—

“Once he held a spear-throwing for his pleasure, on the territory of the Memphite nome, and darted brazen bolts at the target, and hunted lions in the valley of gazelles. He went there in his chariot, with two horses, and his horses were swifter than the wind; and with him were two of his followers. He was there privately, for no one knew him. It was the hour he allowed to his attendants for rest. He took advantage of this time to make an offering to Hormakhu, at the temple of Sokar, in the city of the dead, and to the goddess Rennu (goddess of plenty and renewal of life to the defunct), of the seeds of certain flowers from the mountain heights, and to offer up his prayer to the great mother Isis, the lady of the north wall and the lady of the south wall, and to Sekhet of Xoïs, and also to Set. For a magical mystery has reigned in these parts from the beginning of time, as far as the district of the lords of Babylon by the holy road of the gods to the western horizon of On-Heliopolis, since the form of the Sphinx is a representation of Khepra (god of revivification), the great god of these parts, the greatest among the

spirits, the venerable being that rests there. The inhabitants of Memphis and of all the towns in its district raise their hands to him to pray before his countenance and to offer him rich sacrifices.

"On one of these days it happened, when the Prince Thothmes was come for his wandering, about the time of mid-day, and had stretched himself to rest in the shade of the great god, that sleep overtook him. He dreamt, at the moment when the sun was in his zenith, and it seemed to him as though this great god (the Sphinx) spoke to him out of his very mouth, just as a father might speak to his son, and he uttered these words: 'Behold me, look at me, thou, my son Thothmes, I am thy father Hormakhu Khepra, Ra, Tum (names of the sun). The kingdom shall be given to thee . . . and thou shalt wear the white crown and the red crown on the throne of the earth-god Seb, the youngest of the gods. The earth shall be thine in its length and in its breadth, as far as the light of the eye of the lord of all shines; riches and plenty shall be thine; the best of all things from the land, and rich tributes from all nations; long years shall be granted thee for thy term of life. My countenance is gracious towards thee and my heart clings to thee; the best of all things I will give thee.

"The sand of the desert in which I have my existence hath covered me up. Promise me that that thou wilt do what I wish from my heart; then will I acknowledge that thou art my son, that thou art my helper. Come to me, let me be united to thee; I am . . .'" Here the dream suddenly ended, but the ambitious promptings of the old giant were not forgotten, neither was the required service neglected. I can see, said the young prince to

himself, "how the inhabitants of the city and temple honour this god with sacrificial gifts," but no one amongst them ever thinks of freeing from sand his grand old image, the monument of Tum-Hormakhu; and, perchance, he saw further, that the work would be popular, and would enhance his own reputation.

When the wondering traveller rivets his astonished gaze on the features of the Sphinx, let him remember that, deeply hidden beneath the sand which muffles the breast of the monster, is a temple devoted to the sacrificial worship of the sun-god in his diurnal glory, whom the Sphinx represents, and that, engraven on a huge slab (Fig. 10, page 68) on the western wall of that temple, and, as it were, pendant to the neck of the giant, is the above inscription, a dedication to the Sphinx and a memorial of a dream which came true; no doubt a reflex of a forgone expectation in the heart of the royal dreamer. In an earlier page we have drawn attention to an ancient tradition ascribed to Pliny, which reminds posterity that the Sphinx may have been the mausoleum of a king of the olden time, and that the sarcophagus of that king may still lie buried in the base of the monument.



The hieroglyphs in this cartouche are: the sun's disk, *Ra*; the goddess of truth, *Maa*; and the shallow basket, *neb*; *Maa-neb-Ra*.

AMENHOTEP III.—*Maa-neb-ra*, whose period of reign dates about 1500 B.C., according to the estimate of Brugsch, was the son of Thothmes IV, and one of the more remarkable of the Pharaohs of Egypt. He was the Amenophis and the Memnon of the Greeks, and occupied the throne for upwards of thirty-five years. As a conqueror he maintained the

boundaries already fixed and determined by Thothmes I, and carried on successful warfare in Ethiopia, subjecting many new cities to his power, and adding very considerably to the national wealth. His personal courage and bravery must have been of the highest order, for we read that he speared with his own hand 210 lions in the forests of Mesopotamia. His name is perpetuated in numberless inscriptions on amulets, scarabæi, and stones, as well as in sculptured writings on the walls of the tombs of contemporary officials. But his highest reputation was acquired by his achievements in architecture.

An inscription on the rocks of the rugged defile which leads from Assouan to Philæ, of the fifth year of his reign, relates to his first expedition to the south, and the subjection to his arms of six vanquished nations, including among others the land of Kush. At Semneh, above the Second Cataract, is a memorial tablet recording his victories, and the number of his prisoners, amounting in the whole to upwards of 1,000, namely, 750 living and 312 dead; the latter being represented by so many severed hands. In the temple of Soleb, in Nubia, a long list of towns is registered as taken by his army, and, on the footstool of a statue of the Pharaoh in the Egyptian Museum at Paris, another list of conquered towns is preserved.

The number of temples erected and beautified at his command was considerable. Before the west front of the Temple of Amen, at Karnak, he built a magnificent pylon, or pyramidal gate-tower, and raised two temples, one at the north and the other at the south of the Great Temple. The latter was dedicated to the divine mother Maut, the wife of Amen, and, with the addition of Khons, the complement of the Theban triad, namely, Amen, Maut, and Khons. He

likewise planned the avenue of ram-headed sphinxes bordering the dromos or causeway connecting Karnak with Luxor; and laid the foundation of the Great Temple of Luxor. On the island of Elephantiné, at the southern boundary of Egypt, he raised a temple to Khnum, or Chnouphis, the god of the Cataracts; and founded another at the extreme southern limit of Egyptian occupation, between  $18^{\circ}$  and  $19^{\circ}$  north latitude, namely, at Napata, near the holy mountain, Mount Barkal. Whilst at Soleb, between  $20^{\circ}$  and  $21^{\circ}$  north latitude, he erected a temple dedicated to the worship of his deified self, as the incarnation of the god. Some of the statues which originally ornamented this temple found their way to Napata, and are mentioned by Lepsius, who says: "The name of Amenophis III has been discovered on several of the granite rams, as well as on Lord Prudhoe's lion in London, but there are good grounds to suppose that these magnificent colossi did not originally belong to the temple here. They were brought to it at a later period from Soleb, probably by the Ethiopian king whose name is found engraved on the breast of the above-mentioned lion, and which, from the incorrect omission of a sign, has been hitherto read Amen Asru, in place of Mi Amen Asru. Nevertheless, I consider these rams so remarkable that I have determined to carry away the best of them. The fat wether probably weighs nearly 150 cwt. However, in the space of three sultry days, it has been safely dragged on rollers to the river bank by ninety-two fellahs, and it there waits for embarkation."

But the masterpiece of his architectural works was his temple near Medinet Haboo, on the western shore of Thebes, ornamented with those stupendous statues, portraits of himself, which have withstood the ravages



of time even to the present day, although the temple itself has long since crumbled to its foundations. In the midst of those ruins, however, of the once magnificent Amenophium there was found a memorial stone which records several interesting facts with regard to the building; amongst others, it calls attention to that eagerness for magnitude which is apparent throughout all the works of the Egyptians. Amenhotep III was a rigid devotee to the faith of the great god of Thebes, Amen, and to his worship he dedicated all the temples which he built, if we are to except that of Soleb. In the inscriptions the Pharaoh speaks as follows:—

“Come, Amen-ra, lord of Thebes, in Ape; behold thy dwelling, which is prepared for thee on the great plain of Us (Thebes). Thy glory resides in thy western couch; thou passest through the vault of the heavens to unite thyself with her (Thebes) there, and thou risest on the arch of heaven in the East; then is she enlightened by the golden beams of thy countenance. Her face turneth towards the East. . . .

“Thy glory dwells in her. I have not let her want for excellent works of lasting beautiful white stone. I have filled her with monuments from the hill of wonderful stones. Those who show them in their place are full of great joy on account of their size.

“Likewise have I built on the rocky soil, a court of alabaster, rose granite, and black stone. Also a double gate-tower (propylon) did I execute, because I undertook to dedicate the most beautiful of things to my divine father. Statues of the gods are to be seen everywhere. They are carved in all their details. A great statue was made of gold and all kinds of beautiful precious stones. I gave directions to

execute whatever should please thee well, to conciliate thee in thy beautiful dwelling."

To which the god answers : " I hear what thou sayest ; I have beheld thy memorial. I, thy father, hast created thy glory. . . . Excellent is that which thou hast prepared ; never has the like been done for me."

Amenhotep III devoted his attention to architecture very early in his reign, and was ably represented in that respect by one of his most distinguished generals, an officer of his own name, who likewise served him faithfully as a governor in Nubia. The king caused new quarries to be opened in the mountains of Mokattam, whence was obtained the brilliantly white magnesian limestone of Tourah. The valley of Hammamat had supplied building materials to former Pharaohs. The rocks of Silsilis, ninety miles south of Luxor, contributed their product of red sandstone, and the ruddy rocks of Syené were split asunder to supply the beautiful rose-coloured granite for which Assouan is so justly celebrated. A statue of Amenhotep was dedicated by the Pharaoh to the honour of his faithful servant ; and in the writing on this monument, now one of the treasures of the Museum at Boulak, the architect relates the history of his life :—

" The King Amenhotep III," he says, " the eldest son of the god Hormakhu, rewarded me, and appointed me royal chief under-secretary." He studied " the holy book and beheld the glories of the god Thoth " ; he was instructed in the mysteries, and became a master of oratory ; he was made controller of the royal household, registrar of tributes, and commissioner of taxes. He established military posts along the line of the frontiers, especially " at the lake of the Sethroitic mouth of the Nile," and sent ships of war to guard

its coasts. He was commander-in-chief of the armies of Nubia and Asia ; and fulfilled the unspoken desires of his lord, for whom he supplicates, "Many returns of the thirty years' feast, for ever."

He then proceeds to narrate his labours in the construction of the Amenophium and its huge colossal statues. He says : "My lord promoted me to be the chief architect. I immortalised the name of the king, and no one has done the like of my works from the earliest times. For him was created the sandstone hill ; he is, in truth, the heir of the god Tum. I acted according to what seemed best in my estimation, since I executed two portrait-statues of noble hard stone in this his great building. It equals heaven. No king hath done the like since the time of the reign of the sun-god Ra, who possessed the whole land. Thus did I execute those works of art, his statues . . . they were astonishing for their breadth and for their perpendicular height ; their completed form made the propylon look small, for their measure was 40 cubits . . . in the splendid sandstone mountain.

"I caused eight ships to be built ; the statues were conveyed down the river and placed in front of the sublime building. They will last as long as heaven. I declare here, to those who come after us, that all the people assembled for the erection of the building were under my direction ; they were full of ardour ; their hearts were moved with glee, they raised a shout and praised the gracious god. The landing of the statues at Thebes was a joyful event, and there were they raised in their destined place."

Such is the testimony which identifies the once mighty temple of Amenhotep III, of the western plain of Thebes, and its stupendous colossi, with the great Pharaoh of the

eighteenth dynasty ; and no less with his chief architect, who bore the same name. According to the Greeks, a certain mythical king, by name Memnon, was the great architect of the temples of this region, thence called Memnonia ; and the lofty statues, which made the vast pylon shrink into diminutive proportions, were the colossi of Memnon. They were monoliths of gritstone, possibly hewn in the quarries of Silsilis, and their height, as stated in the foregoing inscription, was 40 cubits, that is to say, very little short of 70 feet, higher in fact, by several inches, than the obelisk of Thothmes III on the Thames Embankment. The statues were portraits of the Pharaoh seated on his throne, and crowned with the double tiara of Egypt, whilst by the side of his seat, though falling short of the height of his knee, are figures of his mother, Maut-em-ra, and of his wife, Thii. With good reason may the king exclaim, when speaking of these "wonderful stones, those who show them in their place," that is, in the quarries, "are full of great joy on account of their size." Nevertheless, the architect refers to their elevation without boast, or any special allusion to the difficulty of the work ; the artisans were full of ardour, he says, and it was a joyful event when the monuments were raised in their destined places.

Those huge statuary columns were the pioneers of an avenue of statues, some of similar and some of smaller dimensions, six or eight in number, which led to the entrance of the magnificent Amenophium. Was it a stroke of genius that suggested to the architect the use of statues in lieu of the quadrate tapering pillars or obelisks of Usertesén, of Thothmes and his daughter Hatasu, and of Thothmes III ? Was it in emulation of the grandeur of the fine old Sphinx that he drew his plan ? Was it the nature of the stone that

guided his choice, or the convenience of his working staff? Was it, as well it might be, that the ornaments of the gateway of the temple of Amen-Ra should personate the son of the sun gazing forward into the east to catch the first ascending rays of his divine father the Horus-Ra, or rising sun? Or, was it a realisation of that all-powerful ambition of the Egyptians, that never before had the like been ever done or seen? These are questions which the inscriptions have passed over unexplained; and, therefore, must we be content to accept the brilliant fact, the magnificent idea, of creating statues as tall as the soaring obelisk. Deep is our regret at having to record that nothing now remains of that great temple beyond its ruined foundations, and that the colossi themselves have been grievously shattered by accident and time.

In the twenty-seventh year before the birth of Christ, a great earthquake made Egypt tremble to its core, and inflicted serious damage on its majestic buildings; the colossi of Memnon rocked uneasily on their base, the upper part of the northern statue snapped across and was precipitated to the ground; its partner in the south escaped with less injury, but both have since remained emblems of a direful wreck. In this state of destruction a curious physical phenomenon was evinced by the northern statue; at the hour of sunrise it emitted a succession of musical wails resembling the human voice,\* and the rumour went forth that the god poured out lamentations to his parent on his state of ruin and neglect. The lower part of the statue is covered with inscriptions of those who were witnesses to this strange phenomenon. At length a certain Roman Emperor, Sep-


\* The sound has also been compared to the snapping of a harp string.

timius Severus, moved to sympathy through the piteous tale, repaired the statue, in a rude fashion, with common masonry ; but, apparently, so effectually, as to appease, or more probably to disgust, the complaining god, for he has never been heard to utter plaint again.

Philosophers have not been backward in elucidating this phenomenon, and attributing it to the action of heat on the fissured stone, previously chilled by the night air. Sir David Brewster first suggested this explanation, and Brugsch observes : " Alexander von Humboldt personally assured me that split or cracked rocks, or stone walls, after cooling during the night, at the rising of the sun, as soon as the stone becomes warmed, elicit a prolonged ringing or tinkling note. The sudden change from cold to heat creates quick currents of air, which press through the crevices of the rock and emit a peculiar melancholy singing tone. When, in the year 1851, I chose as my dwelling for some months the Temple of Ape, to the west of the temple of Khonsu, at Karnak, I heard of a morning, after the sun had been some time up in the heaven, from a side chamber warmed by it, a melancholy note like that ascribed to the vocal Memnon."

It is duly recorded that the thirtieth year of the reign of Amenhotep III was celebrated as the customary thirty years' jubilee, of which we find such frequent mention in the inscriptions ; and the Pharaoh would appear to have been so popular with his subjects that, when called upon for their contributions, they gave more than had been demanded of them. Thus, in the tomb of the state official Khamhat, was found a picture and inscription, relating to the report of that officer on the collection of tributes, and exhibiting the king in the act of bestowing gifts upon the overseers, and the more

liberal of the taxpayers. The inscription states that "These are the rewards which are given to the overseers of the house of Pharaoh, and the taxpayers of Upper and Lower Egypt, because, when the overseer of the granaries had spoken but one word with them, they gave more than the amount of their taxes for the thirtieth year." The date of coronation of the king is preserved on "an old potsherd," which records, at the same time, a complaint of certain thefts perpetrated by the workpeople on the industrious citizens; "they stole the provision of state bread, spilt the lamp-oil," and sucked the beer out of the skins. His thirty-fifth year is marked by an inscription in the sandstone quarries of Silsilis; and the thirty-sixth by two rock inscriptions in the peninsula of Sinai, at Sarbut-el-Khadem, relating to the collection of the green stone named *mafeh*.

There is evidence, moreover, of an important passage in the domestic history of the Pharaoh, he married the lady Thii , daughter of Juas and Thuas. His queen was neither of royal descent nor of Egyptian origin, and there is reason to believe that her religious views differed from those of her adopted nation. Nevertheless, she is depicted on the monuments as deeply loved by her liege lord, to whom she presented several children, of which two sons, Amenhotep and Thothmes, together with three daughters, have been identified; Amenhotep, the eldest son, succeeding his father on the throne.

AMENHOTEP IV succeeded his father Amenhotep III, the Memnon of certain ancient historians, and received the divine name of Nefer-kheperu-ra Ua-en-ra, which he afterwards changed into Khuenatenra, "aten" being the designation of the sun's disk, and the word Khu-en-aten signifying

"lucid as the disk of the sun." There can be no question that the Queen Thii did exercise considerable influence over her husband, and there is reason to believe that she exerted an equal, if not a greater, influence in the instance of her son Amenhotep IV. She was of Libyan origin, and had probably imbibed with her blood a view of religious worship different from that of the Egyptians, and it is presumed that she encouraged her son in a belief similar to her own. The sun-god of Thebes was an immaterial deity, hidden and mysterious, known only



The hieroglyphs which compose this word are the group *at n*, represented by the lotus, hemisphere, and zig-zag line; next, the sun's disk, *ka*; then the heron, *khu*; and the sieve, *aten*; which is complementary of *khu*; and, lastly, the zig-zag line, *n*; making together, *aten, ka, khu, en*, usually read, *Khu-en-aten-ra*.

through his qualities and multitudinous manifestations; but the sun-god of Thii and of the king, was a material object, one and indivisible, the full disk of the sun, splendid and dazzling, his far-reaching rays each terminating in a hand which distributed gifts of life and goodness; greeting and embracing his worshippers and may be leading the departed spirit through the broad arch of the spacious heavens to the regions of judgment and justification beyond the golden horizon of the western mountain. The worship of Thebes involved a multiplicity of subsidiary gods, creations of the imaginative philosophy of the priesthood; but the worship of Aten excluded all other gods, save the one visible sun-god himself, the sun's disk. Such a belief necessarily struck a heavy blow at the mystical philosophy of a powerful priesthood, and the priests did not fail to show their resentment. It would seem that Amenhotep had contemplated the erection of a temple to Aten at Thebes, but was driven by the hostility of the priesthood of Amen, to give up his intention



and transfer himself and his court to the district of Tel-el-Amarna, in Middle Egypt, where he founded the royal city named after himself, Khuenaten.

As the word Amen-hotep signifies "peace in Amen," and as the new Pharaoh rejected the worship of Amen for that of Aten, a good reason is offered for the change of his name to Khuenaten, "excellent in Aten." The desertion of the religion of his forefathers, of a people by whose favour alone he held the reins of government, and towards whom some gratitude was certainly due, was an act of folly rather than of wisdom, and Egyptologists are not sparing of condemnation of his offence. He is termed heretic, his religion is described as fanaticism, his memory is held in obloquy, and his name was erased from the list of national sovereigns. He is delineated in the sculptures as of effeminate countenance, with prominent chin, long neck, and slender legs. "It is impossible," says Pierret, "not to be struck with the unintelligent ugliness of the man and the servile bearing of those around him; we scarcely feel to be in Egypt at all, and we perceive at once that such a being could never have been a real reformer, but simply the tool of the ambition of others who were seeking to sap the foundation of the national institutions. So it fell out that this man, after his death, was considered as a foreigner, and an illegitimate king."<sup>\*</sup>

\* This description of Khuenaten raises the suspicion that a different person than a son of Amenhotep III must therein be referred to; a son of the latter could hardly possess such deformity of appearance as has been assigned to Khuenaten. A recent author, Villiers Stuart, discovered a bas-relief of Amenhotep IV, which represents him with a dignified, manly countenance, like that of his forefathers; and it has been suggested that Khuenaten may have been a second husband of the Queen Thii; or a son of Thii by a second husband; or, according

An inscription on the rocks of Silsilis gives some insight as to his architectural intentions at Thebes. He summons his artists from one end to the other of Egypt, and he foreshadows the erection of a huge obelisk, possibly a pyramid, to the honour of the sun-god Hormakhu. He gave command to call together all the masons of Egypt, from the island of Elephantiné to the town of Samud (Migdol), and the chiefs and the leaders of the people, to open a great quarry of hard stone for the erection at Thebes of the grand obelisk of Hormakhu, by his true name as the god of light, who is worshipped as the sun's disk. Thither came the high and noble lords and the chiefs of the fan-bearers, to superintend the cutting and shipping of the stone. We have already seen that this scheme of building a temple to the sun-god at Thebes collapsed; but another reference is made to the obelisk, in the tomb of the prophet of the temple, Merira, at the back of Tel-el-Amarna, for example: "the beautiful places which Pharaoh caused to be erected in the chamber of the obelisk in the temple of the sun, of the disk of the sun, in the city of Khuenaten." In the meantime, he was not inactive in the business of retaliation upon his adversaries. He caused the hieroglyph of Amen to be chiselled away from the names and inscriptions of his predecessors, so as to obliterate the remembrance of a god whose worship he sought to extinguish. No wonder that his own name should in due season share a similar fate, and that his temple at Amarna should be permitted to become a shapeless ruin.

The domestic life of Khuenaten would seem to have to Villiers Stuart "a foreigner who held some office at the court of Amenhotep IV, who married his master's daughter, and eventually reigned in her right." Some portraits of Khuenaten bear palpable evidence of being caricatures rather than likenesses of a living man.

been one of undisturbed serenity and peace. He is represented on the sculptures surrounded by his family, his wife and children, the latter "a garland of seven young princesses." Neither can we withhold our admiration from the religious sentiment embodied in his new doctrine of sun-worship. In these words, for example, does his queen offer up her simple and touching prayer: "Thou, disk of the sun, thou living god, there is none other beside thee. Thou givest health to the eyes through thy beams, creator of all beings. Thou goest up from the eastern horizon of the heaven, to dispense life to all that thou hast created; to man, four-footed beasts, birds, and all manner of creeping things on the earth, where they live. Thus they behold thee, and they sink to sleep when thou settest.

"Grant to thy son, who loveth thee, life in truth; to the lord of the land, that he may live united with thee in eternity. Behold his wife, the Queen Nefer-i-Thii. May she live for evermore, and eternally, by his side, well pleasing to thee: she admires what thou hast created, day after day. The king rejoiceth at the sight of thy benefactions. Grant him a long existence as king of the land."

In another inscription, the Pharaoh exclaims: "Sweet love fills my heart for the queen, for her young children. Grant a great age to the Queen Nefer-i-Thii in long years; may she keep the hand of Pharaoh. Grant a great age to the royal daughter Meri-aten, and to the royal daughter Mak-aten, and to their children; may they keep the hand of the queen, their mother, eternally and for ever." In following these passages mentally we cannot but feel that we are drawing insensibly towards that grandest of all discoveries of the human intellect, the realization of the true and living God most high.

Further inscriptions make record of the military successes of Egypt in the south and in the north, in the land of Kush and in that of Canaan. At his death, his succession descended to his daughters and their husbands.

Khuenaten was himself illegitimate, according to the law of the Egyptians, as being the son of a mother who was not of royal descent; his successors, four in number, were still more so. Two, Sa'a-nekht and Tutankh-amen, owed their rank to marriage with two of his daughters; the third, Ai, was his master of horse, and husband of his nurse; and Horemheb, the Horus of Manetho, was the husband of Netemmut, his sister-in-law. The total rule of these four monarchs scarcely exceeded an average reign, and with them the eighteenth dynasty was brought to a close.

Sa'a-nekht is undistinguished by any existing records, and probably took his departure very early to the kingdom of Osiris, in the under-world.

Tutankh-Amen, as implied by his name, had relinquished the heresies of his father-in-law, and returned to the national creed of his country. He made submission to the priests in their temples and took up his abode at Thebes. While the remembrance of his brief reign is perpetuated on the inscribed walls of the tomb of Hi, at Goorneh, in the necropolis of Thebes. Thereon is he represented in the presence of his court, and of two of his governors of the south, Hi and Amenhotep, receiving deputations from the south and from the north. Among the former an Ethiopian queen descends from her litter to lay the produce of her country at his feet. Here, are oxen, with strange ornaments affixed to their horns, illustrative of the industry of the land of Kush. There, are princes of Asia with red skins and long hair in curls, bringing the produce of their

land, and rich ornaments of the curious workmanship of Phœnicia. The exhibition of so much wealth betokens a successful reign, and bears witness to an influence which was calculated to secure the good offices of the priests.

Ai, to all appearance, owed his rank to the favour of Khuenaten, at whose hands he received numerous offices and much exalted promotion. Nevertheless, he found it to his interest to make submission to the church, and accept the worship of Amen in lieu of Aten, the god of his patron. This and his wealth restored him to the favour of the priests, and obtained for him the reward of a tomb in the necropolis of the kings, the Biban-el-Molook, wherein his granite sarcophagus is still pointed out.

HOREMHEB, the Horus of Manetho, was the fourth of the successors of Khuenaten, whose sister-in-law, Netem-mut, had become his wife ; it may have been this circumstance that directed public attention towards him as the future occupier of the throne. He lived in retirement at the city of Hasuten, on the eastern bank of the Nile, in Middle Egypt, and was highly esteemed as a just and upright man ; he had served with distinction under Amenhotep III, and was—no doubt after proper inquiry and due caution—selected by the priests as a monarch capable of reviving the lapsed royalty of the country. His three immediate predecessors come before us in the light of vicegerents rather than of genuine kings, and although they had forsaken the heretic doctrine of Aten ; yet, they had not been admitted into the church with the amount of dignity and pomp which was due to the reigning monarchs ; that honour was reserved for Horemheb, and the story of his elevation has been related by himself, in an inscription carved on a statue of

black granite representing the Pharaoh and his queen, seated side by side; the statue is interesting, and is preserved in the Museum of Antiquities at Turin. A translation of the inscription has been given by Birch in the tenth volume of the "Records of the Past." It begins with the birth and rearing of the future king, "A divine type in his shape to behold, victorious form of his father Horus"; it relates how he rose to dignity as a law-giver and conqueror, and was promoted to the rank of heir-apparent of the country; how he led the way, followed by his tutelar god Horus, to the city of Thebes, to be crowned in the presence of Amen; the majesty of the god Horus gave him his title and throne, the circle of the gods rejoiced at his coronation and the event was proclaimed to all nations; festivals of thirty years were awarded him, together with long years of life as king; he received the titles of "Hormakhu, the powerful bull, great in plans, lord of the vulture and uræus diadems, great in treasures at Apet (Thebes), the golden hawk, pleasing in truth, the engenderer of the two lands, Ser-kheperura Setepenra, approved of the sun, Horemheb, beloved of Amen, giver of life"; he took possession of the land; he repaired the temples of the gods from Khat-atah (marshes of the north) to the land of Tokhens (Nubia); he carved new images of the gods; repaired all that had been destroyed; multiplied divine offerings, and appointed propitiatory priests. So was it that Horemheb was inducted into the royal caste and confirmed in the dignity of sanctified Pharaoh of all Egypt.

Horemheb, thus regally invested with Pharaonic honours proved himself worthy, not of his ancestors, for to such he had no claim, but of his predecessors; he maintained the dominion of Egypt over the north and over the south, and

himself headed a campaign in the land of Kush, which was crowned with victory and triumph. An eastern wall of the great Temple of Amen, at Ape, exhibits tributary princes of the south presenting to the Pharaoh sacks full of treasure, whilst they exclaim: "Hail to thee, King of Egypt, sun of the nine foreign nations; by thy name, we did not know Egypt; our fathers never trod it. Present us with freedom out of thy hand; we will be thy subjects." And an inscription in a rock-temple at Silsilis, constructed by his command, relates of him as follows:—"The divine benefactor returns home after he has subdued the princes of all countries. His bow is in his hand, as if he were the great god of war, Menthu (Mars), the lord of Thebes. The powerful glorious king leads the princes of the miserable land of Kush with him; the king returns home from Ethiopia with the booty which he hath taken by force, as his father Amen had commanded him."

Riches in those days were not so much the sinews of war as they are in modern times, they were rather the means of maintaining the religious institutions of the country and the favour of a powerful priesthood. The houses of the gods were in perpetual need of restoring, beautifying, or enlarging, their ornaments and images of renewing, and their ceremonies of endowment. Besides Thebes, the cities of On, Memphis, and others appealed for remembrance; and successful warfare, a kind of licensed pillage, became the means by which these undertakings were accomplished. When the Pharaoh returned home from the wars with well-filled coffers, he bestowed his attention on the temples and on the tombs; he no longer had a pyramid to build for the protection of his mortal shell, for pyramids had gone out of use, but he had, none the less, to provide for sacrificial

ceremonies and observances which were to help him on his journey through Hades, and provide for his happy return to a future immortal existence. So, we find Horemheb busying himself in the removal of all traces of the heretical worship of Khuenaten ; using the blocks of stone, collected by that monarch for the erection of a grand obeliscal structure or Ben-ben, at Ape, in the construction of a fourth pylon to the south of the Temple of Amen, and founding another pylon decorated with statues and approached by a grand avenue of sphinxes still further southward. He is rewarded with the approbation of Amen-Ra, and with the gift of long life : " Thus speaks Amen-Ra, the king of the gods : splendid is the monument which thou hast erected for me, O Hor, thou wise king ; my heart rejoiceth in thy love ; I am enchanted with the sight of thy memorial. Therefore, we grant thee a life as long as the sun, and the years of Horus, as king of the land."

Then, after providing munificently for the divine god Amen, we find Horemheb beautifying the Temple of Ptah, at Memphis, and endowing sacrifices to the god for the benefit of the priests. By a curious piece of evidence, inscribed in writing on a fragment of limestone preserved in the British Museum, Horemheb is shown to have been living in the twenty-first year of his reign. After this, no records remain to attest his existence on earth ; but, according to Egyptian belief, he became absorbed in Osiris ; and, with his name, closes the history of a remarkable and glorious era for Egypt, the eighteenth dynasty.



## CHAPTER VII.

## NINETEENTH DYNASTY.

## RAMESES I.

THE dawn of the nineteenth dynasty is to be viewed through a perspective of the later events of its predecessor. The eighteenth dynasty was represented by brave and accomplished Pharaohs whose names, Amenhotep and Thothmes, are a voucher for their excellence. During the greater part of their reigns Egypt rose to the highest pinnacle of power and grandeur, neighbouring nations were submissive to Egyptian ascendancy, the country was orderly and at peace. The third of the Amenhoteps was fully equal to his predecessors in warlike capacity and gallantry, but an unlucky marriage changed the fortunes of the country. The lady of his choice was a foreigner, of Libyan birth and inferior rank ; nevertheless, her amiability would have compensated for these disadvantages had she been disposed to accept the religion of her husband and of her adopted country. This, however, she did not ; she instilled the religious belief of her native land into the minds of her children, and when her son succeeded to the throne, as Amenhotep IV, he at once ignored Amen-Ra, and favoured the observance of a new form of worship, that of Aten, or the sun's disk, in place of the national Egyptian belief. His children were daughters, and after his death his sons-in-law, although they readily recanted the heresy of their

predecessor, were tolerated by the people rather than cordially accepted. The priests had been sorely aggrieved, adverse factions had arisen, and the whole organisation of the kingdom was thrown into a ferment of disorder. Such was the state of affairs when Horemheb, the last of the successors of the heretic Khuenaten, closed his short and uneventful reign.

Under these circumstances the military power, as in the precedent of Aahmes I, the founder of the eighteenth dynasty, again stepped forward to the rescue. The gallant soldier Rameses seized on the reins of government, and, like Aahmes of the past, became the founder of a new dynasty. In a time of revolution there was little opportunity for making a choice; military power and influence decided the question. Cooler reflection might have guided the matter differently, for Rameses was probably of Semitic origin, and a descendant of the Hyksos. The new king, however, was speedily made aware that he was not the elect of the people, neither was he of royal descent; something, therefore, must needs be done to consolidate his position. He had a young relative, Seti by name, who was likewise of Hyksos descent; a marriage was negotiated between Seti and a royal princess, a granddaughter of Khuenaten; Seti was admitted to the throne in co-regency with Rameses, and in this way a legitimate royalty, satisfactory to the Egyptians, was established. This arrangement met with the concurrence of the priestly caste as well as of the people, and the royal house was thereby rendered secure; but it is curious to note that the hated Hyksos blood now ruled in Egypt by legitimate right, and an example is afforded of the inherent powers of the Semitic race. Nor have we to proceed far into the nineteenth dynasty to find one of its

most remarkable Pharaohs, Rameses II, fraternizing with the Hyksos power at San-Tanis.

The following is a table of the proper names and royal names of the eight Pharaohs of the nineteenth dynasty :—

Rameses I.	Menpehteti-Ra.
Seti I.	Mamen-Ra.
Rameses II.	Userma-Ra, Setepen-Ra.
Merenptah I.	Meramen Baen-Ra.
Seti II, Merenptah II.	Userkheperu Amen-Ra.
Amenmeses.	Mamen-Ra, Setepen-Ra.
Siptah.	Khuhotep-Ra, Setepen-Ra.
Setnekht.	Userkhau-Ra Meramen.

A pictorial delineation and inscription on the outer wall of the eastern pylon of the temple of Amen, at Thebes, bears witness to the celebration of the coronation of Rameses I, who is designated with the throne name Menpehteti-Ra. His family name, Rameses, is strictly



conformable with the religious faith of the period. In hieroglyphic characters it is written with four characters: the figure of the god Ra, an *m* shaped character which syllabically stands for *mes*, but phonetically for *m*; and two bolts, equivalent to a double *s*; and these, with the customary interpolation of the vowel *e*, form the word Rameses, which signifies "begotten of Ra," or "child of Ra," or "child of the sun,"\* and Rameses became the pioneer of a succession of kings of the same name.

The co-regency of Seti was effected in the second year

\* The hieroglyphic characters composing the throne name, are: the sun's disk, *ra*; the battlemented turret, *men*; a lion's head, *peh*; and the two hemispheres, *iete*, or rather *ieti*, *ti* being the dual mode of termination; making together Menpehteti-Ra.

of the reign of Rameses. But the latter by no means relinquished his authority in the performance of duties appertaining to the government of the empire. He had already been engaged in a war with the Kheta, a powerful people of Mesopotamia, and had concluded a treaty of peace with the king of that great nation, the terms of which were highly honourable to Egypt.

He has also left traces of his power in the land of Kush,

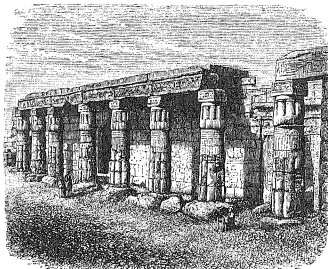


FIG. 29.—Portico of the temple of Seti at Goorneh, in Western Thebes, founded by Seti I, in memory of his father Rameses I, and completed by his son Rameses II. The pillars illustrate the papyrus form of column, surmounted with a capital representing the papyrus bud. Ponderous stones rest on the abaci above the capitals and constitute an architrave; and huge slabs stretch across from the architrave to the wall of the court, forming the roof of an intervening piazza. The massive gate of the court of the temple is seen to the right of the figure.—From a photograph by F. M. Good in the Mansell series.

at Wady Halfeh, near the Second Cataract. With these exceptions, the reign of Rameses I would appear to have

been peaceful; and at the end of a short career he was laid in his tomb in the eastern and principal branch of the Valleys of the Kings or the Biban-el-Molook, the first occupant, as it would seem, of the royal burial place of the nineteenth and twentieth dynasties. His tomb is by no means remarkable, but his memory will be preserved for all time by the temple at Goorneh (Qurnah), founded to his honour by his son Seti I, and completed by his grandson Rameses II, a worthy cenotaph of the founder of the nineteenth dynasty.

SETI, co-regent with Rameses I, succeeded to the undivided occupation of the throne at the death of the latter, with the title of Seti I, to which was added, at his coronation, the throne-name Ma-men-ra. The name Seti awakens in



The hieroglyphs in this cartouche are: the sun's disk, the figure of the goddess of truth and justice, *Ma*, or *Maa* and *men*; which reads *Ma-men-ra*.



The hieroglyphs of this oval are: the cross-hatched square, the hemisphere, and twisted cord, standing for *ptah*; the hoe, *mer*; the figure of Set; the two leaves, *i*, and the zig-zag, *n*; which together read *Seti-mer-en-ptah*.



The hieroglyphs of this oval are as follows: the mat, hemisphere, and twisted cord, forming the group *ptah*; the hoe, *mer*; the figure of Osiris, a buckle, and the two leaves, completing the name of Osiris; the whole reading *Osiri-mer-en-ptah*.

the mind the god remembrance of the Set or Typhon, the Sutekh of the Hyksos, together with a host of recollections distasteful to the Egyptians, so that Seti found it politic,

early in his reign, to vary the script of his name from Seti Merenptah to Usiri Merenptah, thereby changing Set into Osiris. On his admission to the co-regency he had married the Princess Tua, granddaughter of Khuenaten, and a legitimate descendant of the royal line, and in this way established a higher claim to the throne than had been possessed by Rameses. The name Seti bears evidence very palpably, of a god-ship different from that of Amen of Thebes. In earlier times Set had belonged to the circle of the gods of Abydos, and was the parallel of Menthu, the Mars of the Latins. But his worship had been sullied through its adoption by the enemies of Egypt, more especially by the Hyksos. At one time Set, as the opponent of Horus, was assigned to Lower Egypt, as was Horus to the upper country, and it was in this sense that he had been chosen by the Hyksos as their tutelar deity; subsequently, when Set fell into discredit, he was degraded by the title of Typhon, and had been regarded as the spirit of darkness and of sin. As the parallel of Menthu he conquered the serpent Apap or Apophis, but now he was himself treated as the actual incarnation of the great serpent of evil. It was, therefore, unfortunate for Seti that he should be identified with a god whose memory had fallen into disgrace, and this misfortune was aggravated by the favour he publicly manifested for the worship of the proscribed deity. Indeed, there is reason to believe that his father inherited the blood of the Hyksos, and that Seti himself was imbued with the religion of that people.

The hieroglyphs composing the name of Seti, as represented in his royal oval, comprehend the word Set under the figure of a small Abyssinian dog with pointed snout and long ears squared at the ends; the dog is called

Fenek, and the god is personified by the sitting figure of a man with a fenek's head. When the priesthood took



FIG. 30.—The Fenek, a little Abyssinian dog, from which is derived the hieroglyph *Set*; a dog with abruptly squared ears, long snout, and long erect tail ending in a thick brush. The drawing is by Bonomi, and the block was kindly lent to the Author, with twelve other blocks, by his learned and generous friend Samuel Sharpe.

offence at the worship of Set by the royal family, this figure was carefully chiselled away from the monuments wherever it was found and the figure of Osiris substituted in its place, while in a few instances, as on the Flaminian Obelisk, the head of Set was supplanted by that of the bird of Horus, the hawk. This evidence of the power of the church in those times is not a little startling, and shows that not even kings were permitted to sin against its ordinances without suffering the penalty of public dishonour. That a monarch's name should be made repugnant to himself and to his people by the agency of the priests will seem to many at the present day, as an extraordinary occurrence.

Born and bred in a camp, Seti very early manifested the instincts of a warrior, and in this respect he did justice to his antecedents; he is said to have taken a special delight in battles, and an opportunity soon presented itself of showing his quality in the field. The restless neighbours of the Egyptians on the eastern frontier, the Shasu Bedouins (Edomites), were steadily pressing inwards upon

the border country formerly occupied by the Hyksos, and the king made ready an expedition for the purpose of renewing their subjection. He sallied forth, in the first year of his reign, and taking the military road to the east, routed his enemies in the field ; and afterwards, when they ventured to assemble for a final effort of resistance, utterly annihilated their army. In this decisive battle the Shasu were assisted by the Phœnicians ; and the latter, having thereby incurred the anger of Seti, were subsequently attacked and completely beaten. Next, the king turned the front of his army from the sea shore to the interior, where he encountered the tribes of Canaan, denominated Rutén, and took Kadesh by storm ; then, having received information of the refusal of the Kheta to adhere to the treaty which they had entered into with his predecessor Rameses I, they also were made to submit to his indomitable force. His expedition resulted in one continuous triumph, and before his return to Egypt, he had made a friendly advance to the people of Mount Lebanon, to secure cedar wood for the purpose of building a great ship for the ceremonies of Amen, the father of the gods, and tall masts for the decoration of the pylons or pyramidal gate-towers of the temples.

The history of the battles of Seti is recorded in painting and sculpture on the outer face of the north wall of the Hall of Columns of the Temple of Amen at Karnak ; these battles were not restricted to the East, for he made a successful expedition against the fair-skinned Libyans in the west, and drew much booty and many prisoners from both of those countries. On each occasion he was accompanied by one of his sons, who fought by his side ; the one who was with him in Asia is not mentioned by name, but the son who went with him



into Libya was his successor, Rameses II. Moreover, at a later period he was engaged in a campaign to the south, to the land of Kush. An inscription on the memorial wall of the Hall of Columns in the Temple of Amen speaks in glowing terms of his propensity for warfare: "His joy is to undertake the battle, and his delight is to dash into it; his heart is alone satisfied at the sight of the stream of blood when he strikes off the heads of his enemies. A moment of the struggle of men is dearer to him than a day of pleasure. He slays them with one stroke, and spares none amongst them, and whoever of them is left remaining finds himself in his grasp, and is carried off to Egypt alive as a prisoner." But, although so determined a warrior, he was not wanting in the performance of works of general utility. In the ninth year of his reign he paid a visit of inspection to the mines of Rhedesieh, a halting place on the ancient road between Koptos and Kosseir; there he sunk a well to supply that great necessity of a hot and barren country—fresh water. In an inscription engraved on a stone near the spot it is said: "That day the king was engaged about the countries situated on the side of the mountains; his heart wished to see the mines whence the gold is brought. When the king went up there with those acquainted with the watercourses . . . he made a halt on the road to meditate quietly; in his heart, he said, a road that is without water is a place where travellers must succumb to the parchings of their throats. Where is the place that they can quench their thirst? The country is distant, the region is vast; the man overtaken by thirst cries out, 'land of perdition.' These people come to acquit towards me their obligations. I will do towards them an action which will give them the means of living. They will offer a worship

to my name for a course of years ; they will come ; and future generations will be as charmed as I am myself on account of my power . . . When the king had said these words in his heart, he went up into the country seeking a place to make there an august sanctuary to contain a god, to render worship and address prayers to him. He was pleased to assemble the workmen quarrying the stone, to establish there a cistern on the mountains in the desire of sustaining the fainting, of supplying him fresh water at the time of heat in summer. Then he founded this place in the great name of Mamen-Ra (Seti). The water came there in great abundance . . . His Majesty said : 'the god hath heard my prayers, the water hath come to me out of the mountains . . . the road which wanted water is made excellent during my reign.\*' At the same time he excavated a rock-temple which he dedicated to the deities Osiris, Isis, and their son Horus, as well as to Amen and Hormakhu, of Thebes, and to Ptah of Memphis.

Seti's greatest triumphs, however, were accomplished in the direction of architecture ; his wealth in booty and slave-power, gained in the successful campaigns of Western Asia and Libya, were, immediately on his return home, dedicated to the gods and their temples, partly for the maintenance of the religious institutions, partly for the renovation of existing shrines, and partly for the foundation of new temples. First amongst these great works was the grand Hall of Columns superadded to the erections of Amenemhat I, the Thothmes, and Amenhotep III, in the Temple of Amen at Thebes, one wall of which is called the memorial wall, in consequence of presenting a record in painting and sculpture of his numerous victories. This

\* "Records of the Past," translated by Birch ; vol viii, p. 69.

great hall of Seti contains 134 columns, 12 of which are 62 feet in height and nearly 38 feet in circumference, and the remainder  $42\frac{1}{2}$  feet high and 28 feet in girth; they are designed after the form of the papyrus plant, are elegant in figure, and superbly decorated with paintings and hieroglyphs. Amongst others of his works were a palace and temple at Abydos, the temple being erected as usual in the desert, and dedicated to the sacred triad: Osiris, Isis, and Horus, as well as to Hormakhu and Ptah. This temple is further celebrated as being the depository of the famous Tablet of Abydos, which has proved so useful in the elucidation of Egyptian history. Memphis and Heliopolis were both enriched by his architectural efforts; at El-Kab he raised a special temple to Nukheb, the goddess of the south; and he excavated the Speos Artemidos or Cave of Artemis, which was dedicated to Hathor, in her form of lioness or Sekhet.

He founded a temple at Goorneh, or Koorneh, to the memory of his predecessor Rameses I, and, leaving it incomplete, it was finished by Rameses II. This temple (Fig. 29, page 259), bears a close resemblance in its decoration to the Temple of Abydos, being of the same period, and is situated at the extreme north of the western region of Thebes, close to a promontory behind which the road from the river pursues a westerly direction to the Valleys of the Kings, which lie on the western slope of the Libyan range. The names of Rameses I, Seti I, and Rameses II, are carved on the walls of the temple, and that of Merenptha, the son of Rameses II, on one of the door-posts; and, strange to say, Rameses III, of the twentieth dynasty, who had no alliance whatever with the family of the nineteenth dynasty, has had the audacity to inscribe his name on one of the

propylons of the avenue leading to the entrance of the temple. From the shortness of his reign, nearly all the architectural works of Seti I were left incomplete; such, also, was the case with his tomb, in the Vallies of the Kings. For a knowledge of this tomb we are indebted to the energetic labours of the traveller Belzoni. Belzoni discovered the entrance of the tomb, in 1815, at the depth of 18 feet below the surface of a watercourse, and prosecuted his underground search through a succession of staircases, corridors, and halls, including a deep well, to a distance of 320 feet, and a depth of 180 feet, before he reached the broken sarcophagus which he succeeded in bringing to England, and depositing in the Museum of Sir John Soane, in Lincoln's Inn Fields. The mummy was gone, it had already become the prey of more fortunate explorers, probably the Persians under Cambyzes; but the sarcophagus is well preserved, and has been beautifully and bountifully illustrated by two eminent Egyptologists, Joseph Bonomi and Samuel Sharpe, in a monograph volume published in 1864.\*

While devoting so much of his attention to the erection of majestic temples, Seti was not unmindful of a form of architectural ornament which had been first employed by Usertesen, of the twelfth dynasty, at Heliopolis, and had been adopted by successive temple builders at Thebes and elsewhere, subsequently to his time. The obelisk was a kind of heraldic sentinel, which guarded the entrance of the building, and at the same time proclaimed its history. It was the representative of the memorial stone which had been

\* The alabaster sarcophagus of Oimeneptah I, King of Egypt, now in Sir John Soane's Museum, Lincoln's Inn Fields; drawn by Joseph Bonomi, and described by Samuel Sharpe. Longmans, 1864.

in use from the earliest times, and was in a special degree the utterance of the Pharaoh himself. Heliopolis, the ancient Annu, or An, the city of obelisks, and of the Temple of the Sun, was enriched by Seti with two beautiful obelisks, quarried, as were all the colossal obelisks of Egypt, in the granite rocks of Syené. They were 87 feet and upwards in height, and were erected in front of the Temple of Ra, to record the devotion of the Pharaoh to the sun-god, and commemorate the enlargement of the temple and the dedication of its shrine to the service of that deity. How long these obelisks remained on their original foundation is not at present known; one is lost, but its fellow has found a fitting resting-place in Rome. It was removed from Heliopolis by Augustus Cæsar, in the twelfth year of his reign, twenty years before the Christian era, and was conveyed by him to the Circus Maximus. After the fall of Rome it shared the fate of the whole family of Roman obelisks, and was thrown down and shattered. By order of Pope Sixtus V, it was restored in 1589; its three fragments were joined together, and it was erected at the Porta del Popolo, where it is now known as the Flaminian Obelisk.

The Flaminian Obelisk is richly ornamented with hieroglyphs from its summit to its base; the shaft is carved with three columns of inscription, and the pyramidion ornamented with pictorial vignettes. The central column on three sides of the shaft, namely, the north, south, and west, represents the legend of Seti, and the side columns those of Rameses II, while the whole of the eastern side is appropriated by the latter. It must be inferred from this circumstance that the originator of the obelisk had died before the completion of the eastern side, and that the latter had consequently

been left to the occupation of his son and successor, Rameses II. And it is also to be noted that the hieroglyphs of the central column were finely polished, whereas those of the side columns remained as they had been left by the sculptor's chisel.

On three sides of the pyramidion, Seti, and on the fourth side, Rameses, offer oblations to the sun-god, and beseech of him a long and a pure life. Rameses is represented as the royal sphinx; Seti appears in human form; both present gifts of pure objects to the god, such as, water, milk, and wine; whereupon the deity, who styles himself Athom (Tum), lord of Heliopolis, on two of the sides; Thoré, in his sacred bark, on a third; and Horus, lord of the two worlds, the great god, the lord of heaven, on the fourth, replies: "We give thee a pure life, we give thee strength, a life strong and pure, and greatness of heart."

These gifts over, the Pharaoh declares his honorific titles, at a length that would astonish a herald of modern times; e.g., "The Horus, the powerful, sanctified by truth, lord of diadems, lord of Upper and Lower Egypt, Menthu of the world, owner of Egypt, the resplendent Horus, the Osiris, the divine priest of Tetanen, the king, Pharaoh, establisher of justice, the scourer of foreign countries by his victories, founder of everlasting edifices, making his sanctuary in the sun who loves him, the adorer of Heliopolis."

Then we come to the subject of the proclamation, for it is he "who renders illustrious the everlasting edifices of Heliopolis by foundations capable of supporting the heavens, who has established, honoured, and adorned the temple of Ra, and of the rest of the gods which have been sanctified by him . . . who makes libations to the

sun and the rest of the lords of the heavenly world, who gives delight by his rejoicings and by his eyes (presence) . . . . who fills Heliopolis with obelisks to illuminate with rays the temple of the sun ; who, like the phoenix, fills with good things the great temples of the gods, flooding them with rejoicings."

Then follows, as a kind of "witness my hand and seal," "He hath done it, the son of the sun, Merenptah Seti, the beloved of the spirits of Heliopolis, eternal like the sun, . . . . the beloved of Horus, the lord of the two worlds, like the sun everlasting, . . . . the beloved of the rest of the gods who inhabit the great temple, giving life."

So that the inscription of the obelisk may be said to be composed of four members :—1. The gifts to invite the favour of the gods. 2. The heraldry of the king. 3. The subject of the proclamation ; and, 4. The family name of the Pharaoh. Seti had more names, or, rather, a greater variety of name, than the generality of kings. Firstly, there is his family name, which is variously written Seti or Sethi, and was changed into Usiri, or Oseirei, on religious grounds ; then there were certain additions to the name which are commonly read Menepthah, Menepthah Seti, or Menepthah Oseirei, but are written more correctly Merenptah ; the first of these forms signifying "strong in Ptah," the other "beloved of Ptah." The honorific name of Seti is more simple, Mamenra or Ramaamen-Ra, both of which signify "Ra, firm in the sun-god Ra," or, "Ra, strong in justice and in the sun-god Ra." But we get over this complexity of names by simply retaining the better known name of the Pharaoh, Seti, by the Greeks converted into Sethos.

A curious story is told of another obelisk now in Rome,

in face of the Church of Trinita di Monti, on the Quirinal Hill. It is of small dimensions, measuring only 48 feet in height, is composed of red granite, and is said to be an ancient Roman copy of the Flaminian Obelisk ; the three columns of inscription being apparently the same. It originally stood in the Circus of Sallust, and, after being overthrown at the fall of Rome, was re-erected on its present base by the architect Antinori, at the command of Pius VI, in 1789.

Seti's short reign develops the history of a man remarkable for power and worldly prudence ; several incidents of his life tend to verify the fact of his not being a true Egyptian, and point to his inheritance of an Asiatic and probably of a Semitic descent. His name, and the worship of his namesake god, Set, the Baal-Sutekh of the Hyksos, the tribes of Canaan, and the Kheta, suggest a blood-alliance with that people. His ferocity in battle and his delight in shedding blood, again, hardly correspond with the mildness of the Egyptian character. He was in all probability born in the midst of war, and his military education served him well in the field. Then, with much wisdom, his triumphs and his booty were laid on the altars of the sun-god Amen-Ra, perchance at some violence to his own inherited belief. Not himself a legitimate sovereign, he gave legitimacy to his heir by his marriage with the granddaughter of Khuenaten ; and he ensured the succession of the royal house by placing his son Rameses II on the throne by his side at an early period of his reign. Still more to gratify the priesthood and the people, he founded temples and magnificent structures in most of the chief cities of Egypt,—the grand temple of Amen and the memorial temple at Goorneh, together with his celebrated tomb at Thebes ; a palace,



and a temple dedicated to Osiris at Abydos; statues at Memphis; obelisks at Heliopolis; and a tank of fresh water, with commemorative chapel, at the gold mines of the eastern desert, on the road between Koptos and Kosseir, all bear witness to his zeal. But none of his buildings were finished at the time of his death, not even his tomb; they were left for completion to the filial duty of his son and successor, Rameses II, who, with love and fidelity, nobly discharged his trust. The obelisks, as we have already seen, although nearer completion than most of his works, were carved only on three of their sides. Rameses has been accused of appropriating his father's monuments and of obliterating or altering his name. But the obliteration of a symbol of heretical belief was the natural function of the priests of whom the architects were a part, and to whom alone the act must be attributed. And the utilizing of vacant spaces on an obelisk was clearly the best mode of fulfilling the object of their construction. They were originally intended to bear testimony to the acts and purposes of their constructors. Seti was already translated to the bark of the sun, and absorbed into Osiris, before this the fourth side of the obelisk had been touched, and Rameses was entitled to say: "I finish my father's work." Precedent had already established that the side spaces of an obelisk, instead of being left vacant, should, equally with the rest, be made to record the history of the times; and, as an aid to modern research, we must congratulate ourselves on the existence of the custom. The labours imposed on Rameses were in reality excessive, and, unfortunately, at a later period, a source of oppression to the people, and a stain on the generous instincts of the nation. Until his tomb was completed Seti was buried at Abydos, and

was thence conveyed to his sepulchral home in the western valley of the Kings at Thebes.

RAMESES II was destined to revive the greatness of the Egyptian dynasties. He was the son of a Pharaoh, and had married the granddaughter of a Pharaoh, therefore the royal blood and legal succession were suitably re-established in him. Honours and promotion were lavished upon him, even as a child. At the age of ten he was made governor of Egypt, and at twelve he was appointed by his father as co-regent on the throne. Great wars and great architectural labours devolved on him, and to accomplish both, he became the oppressor of several foreign people, including the Israelites. He reigned for sixty-seven years, the full measure of his life being eighty years ; while the number of his children was very considerable, and has been differently estimated. The portraits of fifty-nine sons and sixty daughters are delineated on the outer wall of the Temple of Abydos, and their respective names are there recorded.

His surname is variously written on the monuments, for example, Userma-ra, Userma-ra Setepenra, Mer-amen, and Mi-amen, and we are not therefore surprised to learn that certain abbreviated names have likewise been given to him ; such, for example, as Sesou and Sesoura. These latter, in the pronunciation of the Greeks, became Sesosis and Sesostriis, and in this way, and by concurrent events, Rameses II is shown to be the great Sesostriis of ancient historians.



The hieroglyphs of this cartouche are : the sun's disk ; the dog-headed sceptre, *ma* ; the figure of the goddess of truth, *ma* ; which stand for *User-ma-ra* ; then follows a drill, *setep* ; the zigzag, *n*, and another sun's disk, making altogether *Userma-ra, Setep-en-ra*.

The reign of Rameses II is abundant in hieroglyphic texts and pictorial representations of the occurrences of the times. Amongst them is a long inscription on the outer wall of the Temple of Osiris, at Abydos, which gives an instructive account of the early childhood of Rameses, narrated by himself. He is speaking of his father Seti—"The lord of all—he himself nourished me and brought me up. I was but a little boy before I attained to the government, then he gave over to me the country. I was yet in my mother's womb when the great ones greeted me with veneration. I was solemnly inducted, as eldest son, into the dignity of heir to the throne on the seat of the earth-god, Seb, and I gave my orders as chief of the life-guards and of the warriors on chariots. Then my father showed me publicly to the people. I was a boy on his lap when he spake thus: 'I will have him crowned as king, for I will behold his excellence while I am yet alive.' Then came forward the officials of the court to place the double crown on my head, and my father said: 'Place the regal circlet on his brow.'

"While he still remained on earth, he spoke of me thus: 'Let him establish order in the land; let him raise up again what has fallen into decay; let him take care of the people.' Thus spake he with kind intention, in his very great love for me; yet did he leave me in the house of the women and of the royal concubines after the manner of the maidens of the palace. . . . It was the house of the women that took care of me and nurtured me."

Rameses II came to the throne in a time of war; he had already made an expedition with his father against the Libyans; and the neighbourhood of a hostile foe, and the necessity of defending the eastern frontier of Egypt, had

no doubt determined his selection of Tanis, the ancient San and biblical Zoan, as the metropolitan city of the empire. His first independent expedition would seem to have been to the north, in the second year of his reign. This campaign has been commemorated by a tablet set up in the neighbourhood of Beyrout, where other tablets, the



FIG. 31.—The tablet of Rameses II, carved on a rock at Nahr el Kelb, near Beyrout, in Syria; drawn by Bonomi. The tablet has the figure of an Egyptian gylon; whilst by its side is another tablet of an arched form, belonging to an Assyrian potentate, possibly Sennacherib. Originally, there were numerous inscriptions on these rocks, but many have been destroyed. This tablet is the northernmost landmark of Rameses the Great.

columns of Sesostris of Herodotus, bear witness to his presence.\* In his fifth year he won laurels, by his bravery and military achievements before Kadesh, in Northern Syria. Inscriptions on the walls of several temples at Thebes and

\* At the mound of the Nahr-el-Kelb, the ancient Sycos, we came upon the last Egyptian monuments in the north, namely, those celebrated memorial tablets which the great Rameses II engraved beside the old military road, as a recollection of his warlike and victorious Asiatic campaigns in the fourteenth century before Christ. After a period of more than 3,000 years, neither the form nor even the name-shield of the powerful Pharaoh, at whose court Moses was educated, had been destroyed by the destructive sea air. On one tablet, indeed, I was able to distinguish the date of the fourth; on another, that of the second year of his reign.—*Letters from Egypt*, &c.: Lepsius.

in Nubia, give a very vivid picture of the perils and uncertainties of war. The Pharaoh was encamped on the heights to the south of Kadesh, and was moving further southward, when two spies were brought before him. They were, they said, chiefs of the Shashu, subject to the Kheta, and were eager to join the army of Rameses, the King of the Kheta being far away to the north, in the country of the Khilibu, dreading the threatened advance of the Egyptian host. Rameses, believing their story, moved his army further to the north-west, when it was discovered, by means of other spies, that the first set were false, and were endeavouring to draw the Pharaoh into danger. For the Kheta, instead of being far away, were lying in ambush close to Kadesh, where their king had collected the kings of other peoples in addition to his own army, "with horses and riders, which he brought with him in great numbers," together with implements of war; and more numerous "were they than the sand of the sea."

On receiving this information, Rameses instantly called together the governor and princes of "the lands of the House of Pharaoh," and upbraided them for their neglect. You have been telling me from day to day, he said, that the enemy are far away in the land of the Khilibu, and now, listen to these men; the Kheta are here on our very skirts. Lose no time in bringing up the main body of the army that we may be prepared to meet them. Before, however, the necessary movements could be executed, "the King of the Kheta came up with much people that were with him, with riders and horses. Exceeding great was the number of the people that were with him. They had passed over the ditch which is to the south of the town of Kadesh, and there fell upon the army of Pharaoh, which

had entered in without having any information, and the army and the cavalry of Pharaoh gave way before them on the road leading upwards to the place where the king was." Then the hostile hosts of the King of Kheta surrounded the followers of Pharaoh who were by his side. When the Pharaoh beheld this, he became wroth against them, and he was like his father Menthu (god of war). He put on his war array, and seized his arms, and appeared like the god Baal in his time. And he mounted his chariot and hurried forth at a startling pace. He was all alone. He rushed into the midst of the hostile hosts of the King of Kheta and the much people that were with him, and Pharaoh, like the god Sutekh (Set) the glorious, cast them down and slew them. "And I, the king, hurled them head-over-heels, one after the other, into the water of the Arunatha [Orontes]. I subdued all the people, and yet I was alone, for my warriors and my charioteers had left me unguarded, none of them stood by me. Then did the King of Kheta lift up his hands in supplication before me."

In this brief narrative we find embodied an instance of personal bravery which threw a halo over the whole future life of the Pharaoh. He could hardly have been at this time more than 17 years of age; he was about 12 at his installation on the throne, and this was the fifth year of his reign. It is clear that he was drawn into ambush by his enemies, that there was negligence, if not treason, in his own camp, and that he fought with the intrepidity of desperation. His wrath had invested him with the fury of Mars, and his hostile foe, the King of Kheta, quailed under the fury of his onset. With a cool opponent the battle might have ended less favourably for Mizraim; and at the

best there was small occasion for triumph. The poems were for the poet rather than for the soldier.

The poem was forthcoming in a famous epic poem, which was written by Pentaure, one of the scribes of the Temple of Amen, and has been handed down to the present time in writings on the wall, as well as on papyrus. With a view to make public the glories of the Pharaoh, and as a substitute for printing, this poem was inscribed on the walls of the temples at Luxor, Karnak, and Aboosimbel, and it has been translated by Vicomte E. de Rougé, Mr. Goodwin, Professor Lushington, Brugsch, and others. The papyrus is one of the celebrated Sallier collection. To these authors, and notably to the "Records of the Past," we must refer those who are curious to study the poem in its integrity; whilst we shall content ourselves here with quoting such passages as will give an idea of the work. It is to be borne in mind that its date corresponds very nearly with that of Moses, and, as observed by Brugsch, confirms the opinion "that the Mosaic language exhibits to us an exact counterpart of the Egyptian mode of speech." In the following quotations we follow the translation by Brugsch of the "well known papyrus of the British Museum."

"This is the beginning of the victory of King Rameses Mi-Amen, may he live for ever, which he obtained over the people of the Kheta, of Naharain, of Malunna, of Pidasa, of the Dardani, over the people of Masa, of Karkisha, of Qazuatan, of Karkhemish, of Kati, of Anangas, over the people of Akerith and Mushanath.

"The youthful king with the bold hand hath not his equal. His arms are powerful, his heart is firm, his courage is like that of the god of war, Menthu, in the

midst of the fight. He leads his warriors against foreign peoples. He grasps his weapons, and is a wall of iron for his fighting men, their shield in the day of battle. He seizes his bow and none dare oppose him. Mightier than a hundred thousand united together he marched forth.

. . . A hundred thousand sank before his glance. Terrible is he when his war-cry resounds, fiercer than the whole world, ferocious as the grim lion in the valley of the gazelles. His command must be fulfilled; he brooks no opposition; wise is he in counsel. . . . His heart is like a mountain of iron. Such is King Rameses Mi-Amen."

The Pharaoh assembles his army; he gives the order for its march; his columns arrive at the fortress of Khetam, on the eastern frontier of Egypt, about the end of April, of the fifth year of his reign; soon after, he sets out from his city of San-Tanis and in due time approaches the city of Kadesh, and "behold, there was the wretched King of the hostile Kheta already arrived. He had assembled with him all the people from the uttermost fringe of the sea to the country of the Kheta. They had congregated in vast numbers; . . . he had found no people on his road without bringing them with him; their number was endless, nothing like it had ever been before; they covered mountains and valleys like grasshoppers for their number. He neither left silver nor gold with his people; he had taken away all their goods and possessions to give them to the men who accompanied him to the war.

"Now had the wretched king of the hostile Kheta and the many peoples which were with him hidden themselves in ambush at the north-west of the city of Kadesh, while Pharaoh was all alone, none other was with him. The



legion of Amen advanced behind him. The legion of Phra followed the watercourse on the territory which lies to the west of the town of Shabatana, separated by a long interval from the legion of Ptah, in the plain towards the town of Arnama. The legion of Sutekh marched on by the roads. And the king called together all the chief men of his warriors, for behold they had reached the lake of the land of the Amorites.

"At this time the wretched King of Kheta was in the midst of his warriors, but his hand was not bold enough to venture a battle with Pharaoh; therefore did he draw away the horsemen and the chariots, which were numerous as the sand. They stood, three men to each war chariot, and there were assembled on one spot the best heroes of the army of Kheta, well appointed with all weapons fit for the fight. They did not dare advance; they stood in ambush to the north-west of the town of Kadesh.

"Then they moved out from Kadesh on the side of the south, and threw themselves into the midst of the legion of Pra-Hormakhu, which gave way, not being prepared for the attack, and Pharaoh's warriors and chariots retreated before them; for the Pharaoh had taken up a position to the north of the town of Khadesh on the west bank of the river Arunatha.

"Then came messengers bringing information to the king; whereat the king arose like his father Menthu; he grasped his weapons, and put on his armour, like Baal in his hour. The noble pair of horses which bore the Pharaoh, and whose names were 'Victory of Thebes,' and 'Mut is satisfied,' were from the royal stables of King Rameses Mi-Amen. Thereupon the king put speed to

his course and rushed into the midst of the hostile forces of Kheta by himself, and alone, for none other was there with him. Then did the Pharaoh glance behind and found himself surrounded by two thousand five hundred pairs of horses and his retreat beset by the bravest heroes of the King of the wretched Kheta, and by all the numberless throng which came with him . . . three men were there on every chariot, and all were gathered together in a mass."

The king then exclaims: "Not one of my princes, not one of my captains of the chariots, not one of my chiefs, not one of my knights, was there; my warriors and my charioteers had abandoned me, not one of them was there, to take part in the battle." And being in a scolding humour, he ventures an objurgation against Amen-Ra himself. "Where art thou, my father Amen! If this means that the father hath forgotten his son; behold, have I done anything without thy knowledge, or have I failed to follow the judgments of thy mouth? Never were the precepts of thy mouth transgressed, nor have I broken thy commands in any respect. Wouldest thou have the noble lord and ruler of Egypt bow himself before the foreigner? Whatever may be the intention of these herdsmen, Amen should stand higher than the wretched one who knows nothing of the god. Is it as nothing that I have dedicated to thee many and noble monuments, that I have filled thy temples with prisoners of war, that I have built thee temples to last many thousands of years, that I have given thee all my substance to furnish thy houses, that the whole land has been taxed to pay thee tribute, that I have dedicated sacrifices to thee of ten thousands of oxen and of every rare and sweet-scented wood? Never

did I withhold my hand from doing that which thy wish suggested. I have built thee propylons and wonderful works of stone ; I have erected for thee masts for time to come ; I have conveyed obelisks for thee from the island of Elephantiné. I it was that commanded to be brought for thee the time enduring stone, who caused ships to go on the sea to bring thee the produce of foreign nations. Where has it ever been recorded that such was done at any time before? Let him be put to shame who rejects thy commands, but good be to him who acknowledges thee, O Amen ! I have acted for thee with a willing heart, therefore do I call on thee. Behold, now, Amen, I am in the midst of many strange peoples in great numbers, all have combined against me, and I am alone ; none other is with me, my warriors and my charioteers have deserted me ; I called to them, and none of them listened to my voice. But I find that Amen is better to me than millions of warriors, than hundreds of thousands of horses, than tens of thousands of brothers and sons, even if they were all united together in one centre. The works of a multitude of men are nothing, Amen is better than all. What has happened to me here is according to the command of thy mouth, O Amen, and I will not transgress thy command. Behold I call upon thee from the uttermost ends of the world."

The poem then relates that the Pharaoh's appeal was heard by Amen, who calls out to him : "I have hastened to thee, Rameses Mi-Amen, I am with thee." Thereupon the king exclaims : "I was instantly inspired, and as though transformed into the god Menthu. I hurled the dart with my right hand, I fought with my left. I was like Baal in his time, in their very sight I encountered 2,500 pairs of

horses, I plunged in the midst of them, but they were dashed to pieces before my steeds. Not one of their riders raised his hand to fight; their courage was sunken within their breasts, their limbs gave way, they could neither hurl the dart nor had they courage to thrust with the spear. I made them plunge headlong into the water as plunges the crocodile off the banks. They tumbled over on their faces one after another. I killed them at my pleasure, so that not one had time to look behind him, nor did another turn round; every one fell and never raised himself again."

The wretched King of Kheta stood aghast in the presence of such marvellous prowess; he was deserted by his warriors and charioteers; he turned away in abject fear. Nevertheless, he ordered another charge to be made against the Pharaoh, and a large force sprung forward directing their aim at the face of Rameses which is figuratively termed a "flame of fire." "Then, again, was I like Menthu; . . . I dashed them down and killed them where they stood. Then cried out each to his neighbour: 'This is no man; ah! woe to us; he who is in our midst is Sutekh the glorious; Baal is in all his limbs. Let us make haste and flee before him. Let us save our lives; let us try our wind.' As soon as any one attacked him, his hand fell and every limb of his body collapsed. They could neither aim the bow nor the spear. They could only stare at him as he came on in headlong career from afar; the king was behind them like a griffin."

With the encouragement of Amen, success was now altogether on the side of Rameses; his charioteer, Menna, was yielding to terror, and the king exhorts him to cast away his fears: "Take courage, my charioteer; I will dash myself amidst them as the sparrowhawk swoops down; I will slay

them ; I will cut them in pieces ; I will strike them to the ground in the very dust. . . . These are unclean ones for Amen, wretches that acknowledge not the god."

Whereupon the king charged down upon the hostile hosts of Kheta, for the sixth time ; when he plunged in their midst he was "like unto Baal in all his strength," behind them. He then upbraids his warriors, his charioteers, and his princes for their cowardice ; he had reposed in them the fullest trust, yet not one among them had shown himself deserving of his country. "Had I not stood firm as your royal lord, you would have been conquered—such servants are worthless—now, behold it is I that have achieved the victory—for every one who dared to shoot an arrow aimed at me, his weapon failed him." After his warriors and charioteers had become aware of his success, then came they forward, one after another, out of the camp, and saw "the best combatants of the people of Kheta and of the sons and brothers of their king stretched out and weltering in their blood." Then did the air resound with their praises and adulations of the Pharaoh : "Thou, O courageous one, art the first in the fight ; the whole world assembled in one body does not make thee fear ; thou art the greatest conqueror at the head of thy warriors in the sight of the whole world ; none dare contend with thee ; thou art he who defendeth the Egyptians, who punisheth the foreigners ; thou hast broken the very neck of Kheta for time everlasting."

The Pharaoh responds with dignity, and with well-timed severity : "My warriors, my charioteers, ye who have *not* taken part in the fight : a man does not succeed in obtaining honour in his country unless he exhibit his prowess in presence of his lord the king ; good will be his

name if he be brave in battle ; by deeds alone will he gain the applause of his native land. Have I not given what is good to each of you, ye who have left me, so that I was made to stand alone in the midst of hostile hosts ; forsaken by you, my life was in jeopardy ; while you breathed calmly, I was alone. Could you not have said in your hearts that I was a rampart of iron to you ? Will any obey him who leaves his king in the midst of peril, without one solitary follower ? 'Victory in Thebes' and 'Mut is satisfied,' my pair of horses, they were with me and gave strength to my hand when I was alone in the midst of the raging multitude of hostile hosts. Henceforth they shall have the fodder for their nourishment given them in my presence when I shall again dwell in my palace. They, together with Menna, my charioteer and captain of the horsemen, are the sole eye-witnesses of the battle."

Next morning, when the earth was again lighted up, Rameses draws up his squadrons to renew the fight. "He stood there ready for battle, like a bull that hath whetted his horns—he appeared like the god Menthu who dashes into the fight just as the hawk swoops down upon a flock of goats—the diadem of the royal snake adorned my head ; it spat fire and glowing flame into the face of mine enemies. I appeared like the sun-god at his rising in the early morning ; my shining beams were a consuming fire to the limbs of the wicked." The enemy fell like hay before his horses, and threw themselves on the earth to entreat mercy ; then did the King of Kheta dispatch a messenger to "pray piteously to the great name of the king," as thus : "Thou art Ra-Hormakhu ; thou art Sutekh the glorious, the son of Mut, Baal in his time ; terror of thee is upon the land of Kheta, for thou hast broken the power of Kheta

for ever and ever." The Pharaoh admits the messenger, who is the bearer of a petition, with a superscription "To the great double-name of the king"; its prayer reads as follows :—

"May this suffice for the satisfaction of the heart of the holiness of the royal house, the son of Horus, the mighty bull, who loves justice, the great lord, the protector of his people, the brave with his arm, the rampart of his life-guards in the day of battle, the king, Rameses Mi-Amen. Thy servant speaks ; he makes known to Pharaoh, his gracious lord, the magnificent son of Ra-Hormakhu, as follows : "Since thou art the son of Amen, from whose body thou art sprung, so hath he granted to thee the rule of all peoples. The people of Egypt and the people of Kheta ought to be brothers together as thy servants ; let them lie at thy feet ; the sun-god Ra hath granted to thee the best portion of the earth. Injure us not, most glorious spirit, thou whose anger weighs upon the people of Kheta. Would it be right that thou shouldest wish to kill thy servants, whom thou hast subdued to thy power ? Thy glance is terrible, thou regardest us not with clemency ; be gentle with us ; yesterday thou camest and hast slain hundreds of thousands ; if thou comest again to day, there will be none left to be thy servants. Carry not further thy purposes, O mighty king ; better far is peace than war ; let us be free."

This petition gave the Pharaoh so much satisfaction that he summoned at once a council of his chiefs, to whom the letter was read ; with one accord, they exclaimed : "This is excellent ; dispel thy anger, O great lord our king, he who refuseth peace must give it." Whereupon, the king issued his command that the submission of the King of Kheta should be accepted. "Then the king returned in

peace to the land of Egypt with his princes, with his army, and his charioteers, in cheerful mood." The king reached the city of Rameses Mi-Amen, the great worshipper of Ra-Hormakhu, and rested in his palace in the most serene contentment, just like the sun on his throne. And Amen came to greet him, and said: "Be thou blessed, thou our son, whom we love, Rameses Mi-Amen. May the gods secure to thee many thirty-years' feasts of jubilee for everlasting, on the throne of thy father Tum; and may all the countries of the world be to thee as a footstool."

It is quite evident from the above narrative that Rameses had been hopelessly beating about in a foreign country, without the slightest knowledge of the position or the power of the forces of his enemy. The foreigner perceived his advantage, and had recourse to the simplest but most cowardly form of strategy, namely, ambush, and the victorious Rameses became lured into the trap. It was his custom to go into battle with considerable parade, and to be accompanied by lions, which ran by the side of his chariot, and sprung upon the wounded foe, but now, save for his noble Arab coursers and his faithful charioteer, he was all alone; even Smam-Kheftu-f, "the tearer to pieces of his enemies," his favourite lion, was absent. Of the desolation and misery of warfare a striking illustration is afforded by the passage which says of the King of the Kheta, that "he neither left silver nor gold with his people; he had taken away all their goods and possessions to give them to the men who accompanied him to the war"; and again, where the king reminds Rameses that "yesterday thou camest and slew hundreds of thousands, if thou comest again to day there will be none left to be thy servants."

These were some of the bitter fruits of war; the countries



of the warlike chiefs were drained, not only of the means of life, but likewise of life itself. Egypt was groaning under the decimation of the empire entailed by her constant wars; all the strong men able to bear arms had been taken away; recruits were searched for among the tillers of the soil, and the proprietors of the land began to suffer, for even the temples were called upon to give up their servitors. To supply the chasm in social life in this way created, prisoners of war were collected in great numbers, the best amongst them were selected and billeted upon the country; those from the north were drafted to Upper Egypt, and those from the south to the Delta, that they might be separated from their friends and relations. Must we call this human wisdom? Why not, human folly? No wonder that the institutions of the national religion began to suffer. The legions of Rameses on the battle-ground of Kadesh bore the names of Amen, of Ptah, both Egyptian deities; but there was one other, Baal-Sutekh, the lord Set, who, although originally Egyptian, had been rejected by Egypt, and had become an Asiatic deity, and yet he now occupied a place of honour with the rest. Seti had been persecuted by the priests in consequence of his reverence for his namesake, Set; but now an inferior Set, the Sutekh of the foreigner, had grown into distinction among the Egyptians. Yet still, according to some, this would be considered a good, as being an example of progress. The apostrophe of Rameses to the god of gods, Amen, is suggestive of the idea that the Pharaoh, while submitting absolutely to the god, at the same time considered that the gods were, in some sort, in his service: "I have given thee," he says, "all my substance to furnish thy houses, the whole land has been taxed to pay thee tribute." And there can be no

question as to the land having been thoroughly impoverished to supply the temples of the gods, and secure a happy existence, present and future, for the dominant lords.

Besides this, his great war with the Kheta, Rameses was subsequently engaged in other battles in Western Asia; the people of Tunep (Aleppo), "a city of Kheta in which the two statues of the Pharaoh were set up," rebelled against Egyptian rule, and were chastised by his arms. In his eighth year Rameses invaded Canaan, where he stormed and conquered a number of the cities of Galilee, whose names are inscribed on the walls of the Ramesseum at Thebes, amongst them, Salem (Jerusalem), Merom, Mount Tabor, and Bethany. Here he was subjected to provocation which led to the infliction of punishment and contumely on the Jewish people; they were flogged, and their beards were plucked out by the roots. Then, again, nearer home, he laid siege to the maritime city of Askalon, and reduced it to subjection. In like manner, Nubia and Ethiopia were kept under control by the viceroys or governors of the South, the so-called king's sons. These incidents are commemorated by numberless pictures and inscriptions in Egypt and Nubia; whilst a record of successful actions is preserved in the great rock-temple of Aboo-simbel. In other places, and, notably, on the grand pylon of Luxor, are delineated the gathering in of booty and of prisoners, by the sons of the king, amongst whom are especially distinguished—Amenhikhopeshet, Khamus, Meramen, and Seti.

War was the occupation of the Pharaoh during the early part of his career; but not exclusively, for in his first year of independent reign we find him developing new topics of

interest. His father, Seti, was at that time dead, and Rameses had quitted the royal city of San-Tanis, on the Tanitic arm of the Nile, to make the upward journey to Southern Egypt, and pay his first visit to Thebes. The occasion was a grand religious celebration, the feast of the voyage of Amen to Thebes. Rameses was received in a most flattering manner by the priests and prophets of the temples and heads of the religious houses; he was assured of the favourable consideration of the gods Amen and Tum, and, having been promised a long life and many jubilees of thirty years, he set out upon his return voyage on the 23rd of the month of Athyr, about the 11th of October. He started in high spirits, when the first rays of the sun had begun to gild the heaven of the East, and approaching the neighbourhood of Abydos, gave directions to his oarsmen to enter the canal of Nifur that he might offer an oblation to Osiris and prayers to Anhur, the special divinities of Abydos and Thinis.

There he discovered a state of desolation which is amply narrated in a text of considerable length, inscribed on the left-hand wall of the entrance of the Temple of Abydos. He found the halls of the dead of former kings hastening to destruction; their burial places dilapidated; nothing had been done by the son towards the preservation of the tomb of the father since its possessor had rested in the grave, when his spirit had flown upwards to heaven. In his own case: "There was the Temple of Seti; the front and back elevations were in process of building when he entered the realm of heaven. Unfinished was his monument; the columns were not raised on their bases, his statues lay prostrate upon the earth; they were not sculptured according to the canon of the golden chamber. His revenues had failed; and the

servants of the temple, without exception, had taken for themselves what was brought in from the fields, the boundary marks of which were not staked out on the land."

Shocked with the obvious proofs of negligence, and, in fact, of dishonesty, which he saw around him, Rameses calls together the princes, his courtiers, his commanders, for all of them were architects, and the secretaries of state. They come, they prostrate themselves, they praise his deeds, they are lavish in their flatteries, not forgetting that he hath "returned home victorious . . . the conqueror, the terror of whom hath stricken down the foreigners." After awhile he addresses them as follows: "I have called you together because of a determination regarding what I am about to do. I have inspected the houses of the necropolis, the graves of Abydos. The building of them requires labour from the times of their occupants down to the present day. When the son arose in the place of his father he did not renew the memorial of his parent. In my mind I have pondered within myself the splendid occasion for good works for time to come. The most beautiful thing to behold, the best thing to hear, is a child with a thankful breast, whose heart beats for his father. Wherefore my heart urges me to do what is good for Merenptah." Previously to this, Rameses had given orders that statues of his father should be executed, one for Thebes and one for the entrance gate of Memphis, in addition to those already at Nifur, the necropolis of Abydos. Thus did he hope to preserve the memory of his father and of others who reposed in the under-world. Moreover, he settled the revenues which should be apportioned for the maintenance of the ceremonials; he filled

interest. His father, Seti, was at that time dead, and Rameses had quitted the royal city of San-Tanis, on the Tanitic arm of the Nile, to make the upward journey to Southern Egypt, and pay his first visit to Thebes. The occasion was a grand religious celebration, the feast of the voyage of Amen to Thebes. Rameses was received in a most flattering manner by the priests and prophets of the temples and heads of the religious houses; he was assured of the favourable consideration of the gods Amen and Tum, and, having been promised a long life and many jubilees of thirty years, he set out upon his return voyage on the 23rd of the month of Athyr, about the 11th of October. He started in high spirits, when the first rays of the sun had begun to gild the heaven of the East, and approaching the neighbourhood of Abydos, gave directions to his oarsmen to enter the canal of Nifur that he might offer an oblation to Osiris and prayers to Anhur, the special divinities of Abydos and Thinis.

There he discovered a state of desolation which is amply narrated in a text of considerable length, inscribed on the left-hand wall of the entrance of the Temple of Abydos. He found the halls of the dead of former kings hastening to destruction; their burial places dilapidated; nothing had been done by the son towards the preservation of the tomb of the father since its possessor had rested in the grave, when his spirit had flown upwards to heaven. In his own case: "There was the Temple of Seti; the front and back elevations were in process of building when he entered the realm of heaven. Unfinished was his monument; the columns were not raised on their bases, his statues lay prostrate upon the earth; they were not sculptured according to the canon of the golden chamber. His revenues had failed; and the

servants of the temple, without exception, had taken for themselves what was brought in from the fields, the boundary marks of which were not staked out on the land."

Shocked with the obvious proofs of negligence, and, in fact, of dishonesty, which he saw around him, Rameses calls together the princes, his courtiers, his commanders, for all of them were architects, and the secretaries of state. They come, they prostrate themselves, they praise his deeds, they are lavish in their flatteries, not forgetting that he hath "returned home victorious . . . the conqueror, the terror of whom hath stricken down the foreigners." After awhile he addresses them as follows: "I have called you together because of a determination regarding what I am about to do. I have inspected the houses of the necropolis, the graves of Abydos. The building of them requires labour from the times of their occupants down to the present day. When the son arose in the place of his father he did not renew the memorial of his parent. In my mind I have pondered within myself the splendid occasion for good works for time to come. The most beautiful thing to behold, the best thing to hear, is a child with a thankful breast, whose heart beats for his father. Wherefore my heart urges me to do what is good for Merenptah." Previously to this, Rameses had given orders that statues of his father should be executed, one for Thebes and one for the entrance gate of Memphis, in addition to those already at Nifur, the necropolis of Abydos. Thus did he hope to preserve the memory of his father and of others who reposed in the under-world. Moreover, he settled the revenues which should be apportioned for the maintenance of the ceremonials; he filled

his father's house with ornaments, and covered his altars with decorations. The fabric of his old house was restored, and the halls of his temple rebuilt; its walls were covered and its gates set up; whatever was found decayed of the tomb of his father in the necropolis, was repaired, and the ornaments which had been carried away were recovered. His breast had a tender feeling of regard towards his parent, and his heart beat for him who reared him.

"Awake," exclaims Rameses, "uplift thy face to heaven, behold the sun, my father Merenptah, thou who art like unto god. Here am I, to make thy name to live. I am thy guardian, and my care is directed to thy temple and to thy altars, which are raised up again. Thou dost rest in the deep like Osiris, whilst I rule like Ra, among men, and possess the great throne of Tum, like Horus the son of Isis, the guardian of his father. Beautiful is that which I have done for thee . . . thou dost enter on thy second existence . . . I built thine house which thou didst love, in which thy image stands, in the necropolis of Abydos, for ever. I set apart revenues for thee, for thy daily worship, to be just towards thee. I appointed for thee priests . . . I dedicated to thee the lands of the south for the service of thy temple; and the lands of the north, they bring to thee their offerings . . . all thy property shall remain in one great whole to keep up thy temple for all time. I made presents to thy silver chamber; it is rich in treasures which are well-pleasing to the heart, and I apportioned to thee the tributes at the same time. I dedicated to thee ships, with their freights, on the great sea which should bring to thee the wonderful productions of the holy land. . . . I fixed for thee the number of the fields according to the proportion of the claims of thy

temple. Great is their number according to their valuation in acres. I provided thee with land surveyors, and husbandmen to deliver corn for thy revenues. I dedicated to thee barks with their crews, and labourers for the felling of timber for the purpose of building what is wanting in ships, for thy house. I gave thee herds of all kinds of cattle, to increase thy revenues according to what is right. I fixed for thee the tribute of birds in the marshes for thy necessary sustenance. . . . I gave to thee fishermen on the river and on all the lakes, to feed the workmen who load the sea-going ships. I have provided thy temple with all kinds of guilds of my handicraftsmen. Thy temple servants have been made up to their full complement from the best of the people, and the peasants pay their taxes in woven stuffs for thy drapery. Thy men-servants and maid-servants work in the fields in all the town districts ; each man thus performs his service to fill thine house."

Thus is unfolded to our view the picture of a grateful and dutiful son, repairing the neglected palace, the tomb, and the temple of his father ; restoring the religious foundation and sacrificial ceremonies, and endowing them in a liberal spirit, with wealth and tribute. We would fain hope that all this could be accomplished without injury to the people, but we can hardly believe such to have been the case, and we fear that Rameses II, the great Sesostris, was unscrupulous of means so long as his ends were accomplished. The happiness and comfort of the people, as a basis of political economy, does not seem to have entered the thoughts of the Egyptian Pharaohs. The priestly hierarchy were the dominant power of the realm ; and selfishly, at all times, they exercised their influence,



Hitherto we have been occupied with the filial protestations of Rameses, which we cannot but admire, but our sympathy abates when we find that the grossest superstition and the vulgarest personal interest lie at the bottom of all this virtuous pretension. In modern times we should call this preference of selfish interests under the guise of piety, hypocrisy; but if we are too complaisant to affix such a stigma on Rameses himself, we must of necessity attribute it to the hollowness of the national morality. Rameses does not leave us in doubt as to his expectations of reward, but proceeds ingenuously to disclose the purpose of his filial devotion :—

“Thou hast entered into the realm of heaven; thou accompaniest the sun-god Ra. . . . But I obtain the breath of life through my prayers, at thy awaking, thou glorious one. I praise thy numerous names day by day, I who love my father; I let myself be guided by thy virtue. So long as I stay on earth, I will offer a sacrifice to thee; my hand shall bring thee libations for thy name. . . . I exhort thee, father, say a good word for me to Ra, that he may grant long years of life to his son; and to Unnefer (Osiris) with a heart full of love, that he may grant length of time upon length of time, united with the thirty years feasts of jubilee, to King Rameses. Well will it be for thee that I should be king for a long time, for thou wilt be honoured by a good son who remembers his father. I will be a protector and guardian to thy temple day by day, to have regard to the wants of thy worship in every way. If I should hear of any injury which threatens to invade it, I will give the order immediately to move it away. Thou shalt be treated as if thou wert still alive. So long as I shall reign, my attention shall be directed continually

to thy temple. My heart beats for thee; I will be thy guardian for the honour of thy name. Whilst thou remainest in the deep, the best, the very best, shall be thy portion as long as I live, I, King Rameses."

Having performed the duties of a pious son to his deceased father, on that October day, Rameses resumed his journey to his far-distant home in the Delta, Tanis, San-Tanis, or Zoan-Tanis, on the Tanite branch of the Nile. San-Tanis is associated with the name of the Pharaoh Usertesen, of the twelfth dynasty, who had recognised its advantages as a frontier city, suitable for strategic purposes as well as for control over the neighbouring nations, and notably, the mine-country of the peninsula of Sinai. The unpardonable neglect of the following dynasty permitted this important stronghold to fall into the power of the Hyksos, or Shepherd Kings, an Asiatic race of persevering and hardy character, who had for many years been allowed to hang upon the skirts of the Delta, and to become settlers, not only on the frontier, but likewise within the territory of Egypt itself, seeking to partake of its riches and prosperity. During 500 years the Hyksos were the possessors of San-Tanis, and the rulers of Egypt; for the people, instead of resisting the progress of the invaders, shrank away from them as from something unclean. Whilst the Hyksos, using their advantages, established themselves and their customs, and in some degree their religion, in their new home. Their principal deity was the god Set, or Sutekh, from whom the Pharaoh Seti derived his name, a name which caused great displeasure to the priesthood, and brought much trouble upon himself and family. But the worship of Sutekh was revived by Rameses, and the name of that god was associated with those of Ra and Ptah as

the distinguishing titles of the legions which he had led into victorious conflict against the Khetas or Hittites of the Bible, the Canaanites, and the Phoenicians. Our interest in San-Tanis has been further kept up by the continued discovery of fresh illustrations of its former history, accumulated in the Museum at Boulak or dispersed amongst the Museums of Europe.

A right royal and gleeful reception was awaiting Rameses on his return home, and our curiosity to know something of the appearance of the city, has been singularly gratified by the discovery of a letter (now in the British Museum), written by a certain Panbesa to the chief of his department, and published in the "*Records of the Past*" (vol. vi, p. 11), from the pen of Goodwin; as, also, in the valuable work of Brugsch Pasha. Panbesa writes as follows:—

"The clerk Panbesa salutes his lord the clerk Amen-em-apt. Long live the king! This is sent for the information of my lord; again, I salute my lord. I proceeded to Pa-Ramessu Meramen; I found it abounding in good things, without a rival in the country of Thebes; the very home of happiness. Its meadows are filled with every good thing; its provisions are brought in daily. Its canals are rich in fish, its lakes swarm with birds; its fields are green with vegetables; lentils grow everywhere; melons sweet as honey ripen in the well-watered beds. Its barns are full of wheat and durra, piled upwards to the sky. Onions and sesame are in the gardens, and there, too, the apple blooms, together with the vine, the almond, and the fig, all in luxuriant abundance. Sweet is the wine of Kemi (Egypt), exceeding that of honey. Red fish are plenty in the lotus ponds, the Borian fish in the lakes . . . fat fish and khipipennu fish are in the pools left by the inundation; the Hauaz-fish in the

full mouth of the Nile, near the 'city of the conqueror' (Tanis). The city canal Pshenhor produces salt, the lake region of Paher, natron (soda). Sea ships enter the harbour; plenty and abundance are perpetual. Fortunate is he whose dwelling is there, and this is no jest, but the real truth. The lower, as well also as the upper classes, exclaim: 'Come hither, let us celebrate to him his heavenly and his earthly feasts.' The people of the reedy lake (Thufi) come with lilies, those of Pshenhor with papyrus blossoms. Fruits from the nurseries, flowers from the gardens, fowl from the ponds, are bestowed upon him. . . . The maidens of the 'conqueror's city' were clad habitually in festive garments. Fine oil was on their freshly curled heads. They stood at the doors, their hands laden with branches and flowers from Pahathor, and with garlands from Paher, on the day of the entry of King Rameses-Meramen, the god of war Menthu, upon earth, in the early morning of the monthly feast of Kibith. All the people were assembled, neighbour with neighbour, to put forth their petitions.

"Delicious was the wine for the inhabitants of the 'conqueror's city.' They had cider, and their sherbets were like almonds bruised in honey. There was beer from Kati (Galilee) in the harbour, wine in the gardens, fine oil at the lake Sagabi, garlands in the apple orchards. The sweet song of women resounded to the music of Memphis, as the citizens sat there with joyful hearts, or lounged about hither and thither. User-ma-Ra Setep-en-Ra, the war-god of the world, King Rameses-Meramen, was the god they all celebrated."

San-Tanis, however, has another claim on our interest, which we shall afterwards dwell upon more fully. It is supposed to have been the city of the Exodus, whence

Moses, in the subsequent reign, led forth the children of Israel out of the land of oppression. From Tanis the order was issued to build the "treasure cities" (*Bek hen*, garrison or arsenal towns), Raamses and Pithom. These cities were the scene of the forced labour of the Hebrews :—"Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh, treasure cities, Pithom and Raamses." (Exodus, ch. i, v. 11.) Raamses, or Pa-Rameses, has been identified with Pelusium, and also with Tel-el-Masraota; and Pithom, or Pa-Tum, with Heracleopolis Parva, and with Tel-el-Kebeer.

San-Tanis was likewise the witness of a famous treaty, the first international agreement of the kind recorded in the history of the world, a treaty offensive and defensive between the nation of the Kheta and the dominion of Egypt. This treaty has been translated by several Egyptologists, and is published in full, in the fourth volume of the "Records of the Past," from the pen of C. W. Goodwin; the following is an abbreviated abstract of this remarkable document.

"On the 21st day of Tybi (fifth Egyptian month, corresponding with December 8th), in the twenty-first year of the reign of King Userma-ra Ramessu Meramen, when his majesty was in residence in the city of the abode of Ramessu Meramen, there came to him two heralds bringing with them a tablet of silver, which the grand duke of Kheta, Khetasira, had sent to the Pharaoh, praying for peace. The names of the heralds were Tartisbu and Rames, and the silver tablet was engraven with conditions of peace and fraternity, by way of covenant for all time, that God might cause no hostility to arise between them. Albeit, although in the time of Murasara, the King of the

Kheta had fought against the great ruler of Egypt, he covenants from henceforth to adhere to the arrangement made by the Ra-Sutekh concerning the land of Egypt with the land of Kheta, to avoid all hostility between them for ever; peace and good brotherhood shall be between us for ever; he shall fraternize with me, he shall be at peace with me; and I will fraternize with him and will be at peace with him, for ever." Moreover, the grand duke of Kheta covenants not only for himself, but likewise for his children's children. "The grand duke of Kheta shall not invade the land of Egypt for ever, to carry away anything from it, nor shall Ramessu Meramen invade the land of Kheta, to carry anything away from it for ever. The treaty of alliance which was, even from the time of Sapalala, the grand duke of Kheta, as well as the treaty of alliance which was in the time of Murasara, my father; if I fulfil it, behold Ramessu Meramen, the great ruler of Egypt, shall fulfil it . . . we both shall fulfil it in acting up to the intent of the alliance. If any enemy shall come against the lands of Ramessu Meramen, he shall send to the grand duke of Kheta, saying, Come and give me help against him; then shall the grand duke of Kheta proceed to smite the enemy; but if he shall not be able to come himself, he shall send his infantry and cavalry, and they shall smite the enemy. But if the subjects of the grand duke shall invade the lands of Ramessu Meramen, and carry off plunder, and they shall come to the grand duke, then shall he not receive them, but shall send them back to Ramessu Meramen . . . they shall be given up to the great ruler of Egypt. Or, if there shall pass over people of the land of Kheta to Ramessu Meramen, then shall not Userma-ra receive them, but shall cause them to be given up to the grand duke of Kheta."

The silver tablet goes on to affirm these premisses, taking to witness the thousand gods, male and female, of Kheta, and the thousand gods, male and female, of Egypt; at the head of the godly throng being Sutekh, and, next to him, the warlike goddess Astarata. Then follow the gods and goddesses of the hills and rivers, of the great sea, of the winds, and of the clouds.

Next comes the dread penalty to whomsoever shall not observe the conditions of the treaty; the thousand gods of the land of Kheta, and the thousand gods of the land of Egypt, shall be against his house, his family, and his servants. But whosoever shall observe the words which are inscribed on the tablet of silver, to him shall all the gods give health and life to his family, including himself and his servants:—

“If there shall pass over one man of the land of Egypt, or two or three, and they shall enter the land of Kheta, then shall the grand duke cause them to be given up to Usermara; but whosoever shall be so given up to Ramessu Meramen, let not his crime be visited too severely upon him, or upon his wives or his children. So, also, if there pass over a man from the land of Kheta, be it one only, or two or three, and they come to Rauserma, let Ramessu Meramen, the great ruler of Egypt, seize them and cause them to be given up to the grand duke of Kheta. But whosoever shall be delivered up, himself, his wives and his children, let him not be smitten to death, let him not be injured in his eyes, his mouth, or his feet, let not any crime be practised towards him.”

On the front side of the tablet of silver was the likeness of Sutekh, the great ruler of heaven, the patron of the treaty made by Khetasira.

In spite of the disgust entertained by the people of the

eighteenth dynasty against the Shepherd Kings and their followers, the succeeding dynasty finds the people of the rival nations inextricably intermingled both in blood and in religion. Rameses I probably, and Seti I certainly, were of Asiatic and Semitic descent, and Rameses II was Egyptian only by the mother's side. To this circumstance we must attribute, in some measure, the easy adoption of the foreign type of the god Set by the Pharaoh Rameses; although it must likewise be imputed, in no inconsiderable degree, to the mixed nationality of the citizens, partly Egyptian, partly of Hyksos descent, and partly Israelites, and the dedication of one of the temples of the city to that god. A curious memorial of these times, is a tablet of red granite preserved in the Museum at Boulak; its inscription having been translated and published in the "Records of the Past" (vol. iv), by Birch. It is called "The Tablet of 400 Years," and was found in the ruins of the great Temple of San-Tanis, dedicated to the god Set. The tablet is headed by a vignette representing the gift of wine to the god by the Pharaoh Rameses II, and the supplication of the god by the officer Seti, a pluralist in appointments, and governor of the city, who makes the usual invocation for long life in the service of the god. Its chief interest, however, is derived from the fact of its date, 400 years from the reign of Nubti, one of the Hyksos kings, but unfortunately the regnal year of Rameses is not given. Nubti is supposed to have established a calendar beginning with his own reign, so that if the regnal year of Rameses had been stated, the exact period of the reign of Nubti would have been known; whereas, at present, his place in the Hyksos succession is by no means clearly established.

It has been noticed that, not only was there an adoption



and assimilation of the religious views of the Asiatics on the part of the Egyptians, but Semitic words were also imported into the Egyptian language; it was a fashion with the popular literati of the day to parade their learning by the use of Semitic terms, and these in course of time became incorporated with the mother tongue. Additional strength was also given to the worship of the god Set by the marriage of Rameses II with the daughter of his new Asiatic ally Khetisira, King of the Hittites. This marriage took place in the 34th year of the reign of Rameses, consequently when he was forty-six years old, and is recorded in an inscription on the walls of the rock-temple of Abou-simbel, in Nubia, forty miles below the Second Cataract: "The Prince of Kheta, clad in the dress of his country, himself conducted the bride to his son-in-law. After the marriage had taken place the young wife, as queen, received the name of Urmaa Neferura." In the same rock-temple is another inscription, bearing date the following year, which records a conversation between Rameses and the god Ptah, wherein the latter says to the King: "The people of Kheta are subjects of thy palace. . . His eldest daughter stands forward at their head to soften the heart of King Rameses II, a great inconceivable wonder. She herself knew not the impression which her beauty made on thy heart. Thy name is great and glorious for ever. Thou art the most perfect example of strength and power. He is immeasurably great whose part in life is to command, and who has no call to obey."

Rameses, in reply to the god Ptah, observes: "I have cared for the land in order to create for thee a new Egypt, just as it existed in the olden time. I have set up effigies of the gods imitating thy likeness . . . they have been

modelled by the hand of the artist in the temples. Thy sanctuary in the town of Memphis was enlarged. It was beautified with time-enduring works, and with well executed constructions in stone, adorned with gold and jewels. I have caused a court to be opened for thee on the north, with a splendid double winged tower in front. Its gates are like the heavenly horizon of light. The people offer their prayers there. I have built for thee a splendid sanctuary in the interior of the walled enclosure. Each god's image is in the unapproachable shrine. . . . There are oxen and calves without end; all the sacrificial meat is provided, to the number of hundreds of thousands, the smell of the fat reaches to heaven, the heavenly ones inhale it. . . . I brand with hot iron the foreign peoples (prisoners) of the whole earth, with thy name."

By this narrative we are enlightened as to the works of the Pharaoh destined to add grandeur and permanence to the magnificent temple of Ptah at Memphis, now, alas, sharing the fate of the rest of the vast city of Mena, a mere shapeless mound. The prophecy of Jeremiah has already been fulfilled: "O thou daughter dwelling in Egypt, furnish thyself to go into captivity, for Noph shall be waste and desolate without an inhabitant" (chap. xlv, verse 19), Noph being the scriptural name of Memphis. We have a spice of the ambition of the king expressed in his desire "to create a new Egypt, just as it existed in the olden time." His ambition in this respect led him to engage in too great a number of undertakings at the same time, with the natural consequence of an inferiority of workmanship; and his wish to raise Egypt to the standard of former times draws attention to the neglect resulting from the occupations of war carried on outside the limits of the kingdom and of

which he himself draws so lively a picture in his recollection of the state in which, some years before, he found Abydos and its necropolis. To the honour of his father Ptah, he informs us, he erected the northern court of the temple, facing it with a magnificent "double winged tower," or pylon, with splendid gates; that, within the walled enclosure he built a sanctuary, adorning it with statues of the god, coloured like life, and with costly ornaments in stone, gold, and jewels; that he appointed priests and prophets for the religious services, endowing it with property to the amount of millions, with arable land, and herds of cattle, and with meat for burnt sacrifices, the savour of which should ascend to heaven; together with "branded" slaves to act as labourers. Here, then, peeps out one of the barbarities of "the oppression," the prisoners of war, no matter their rank, were branded with the name of the god stamped with hot iron. We have previously had evidence that the fighting men of Egypt were exhausted by continued warfare, that the tillers of the soil were withdrawn from their homes, that even the temples were deprived of their servants by the same means. To fill these terrible gaps in the population, the foreign peoples, for example, the Israelites established within the limits of Egypt, were driven to forced labour on the numerous works that in his time occupied the attention of the Pharaoh. There can be no doubt this unhappy state of things engendered commotion among the children of Israel and among the neighbouring nations; that the prisoners brought into Egypt took advantage of every opportunity of escape, and that the treaty of the Kheta was in a measure aimed against this defection. Hence, also, arose the barbarous practice of branding the prisoners, which is here referred to. The picture is a pitiable

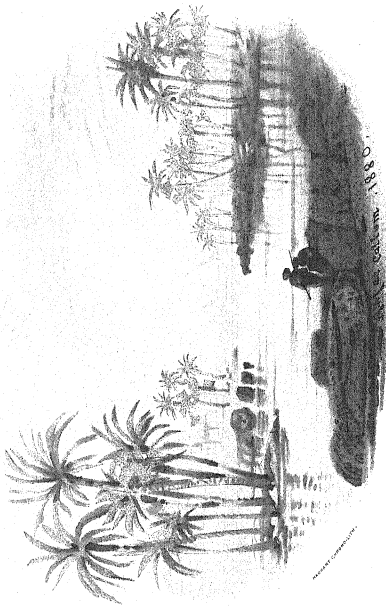
one of persecution brought upon the more dependent of the people through the religious superstition of their ruler. It must have been a poor satisfaction to the unfortunate prisoners that their brand should represent the holy name of Ptah, albeit the Egyptian creator of the world.

It may be added that, for the further adornment of the temple of Ptah, Rameses II set up two colossal statues of himself in front of the "double-winged tower," one at each side of its splendid gates. These statues were sculptured in white siliceous limestone, and were nearly 50 feet in height. One is at present lost, but the other still remains on the spot, reclined in a hollow forming a pool, where it lies face downwards, more or less submerged in water for three-quarters of the year.\* Its conical helmet, the badge of sovereignty over Upper Egypt, is partly broken off, and the statue is shortened by the loss of the lower part of the legs. A breastplate bears the surname of the Pharaoh, User-ma-ra Setep-en-ra, between the figures of Ptah and his consort Sekhet or Pasht; whilst on his girdle is engraved his double name. On a scroll of papyrus, which he holds in his hand, is also carved his proper name, Amen-mer Rameses. By his side is a small figure, standing little higher than his knee, of one of his daughters. This statue was discovered by Count Caviglia and Mr. Sloane, about the year 1820, and was presented to the British nation by Mehemet Ali. It is considered to be an excellent work of art, shraply cut and carefully finished, and the expression of the countenance beautiful, resembling the usual type of features ascribed to the great Sesostris; such, in fact, as we may see any day in the colossal head of the Pharaoh pre-

\* The present site of this huge monolithic statue is shown in the foreground of our coloured landscape of the plain of Memphis.

served in the British Museum. Mariette says of it : " That it is modelled with a grandeur of effect that we can never tire of admiring, but that beyond the fact of correct portraiture, it possesses no scientific value whatever. Other fragments of statues, one of colossal size, of red granite, have also been found in the neighbourhood ; and, on the border of the hollow in which the colossus lies, Mariette discovered a small temple of the reign of the same Rameses.

As we might expect, San-Tanis, the favoured city of Rameses II, was richly ornamented with architectural embellishments by his hand. The city would seem to have been created as a stronghold of defence of the eastern frontier, and affords evidence of its habitation by the Pharaoh Pepi, of the sixth dynasty, Amenemhat I and Usertesen I of the twelfth, and Smenkhara Mermetha and Sebekhotep IV of the thirteenth. Next, it fell into the hands of the Hyksos, who were not unmindful of the maintenance and decoration of its temples. It was neglected and even dismantled by the dynasty of the Amenhoteps and the Thothmes, but was restored to a high state of efficiency, both socially and strategically, by Rameses II. In its early history, its tutelar deity, like that of Memphis, was Ptah ; but in the time of Rameses its worship was addressed to the sun-god Ra, under his various titles, and, in addition, to the Egyptian god of darkness, Set, in his altered character of adopted god of the Asiatic people. The foundations of several temples have been distinguished in recent times as existing amongst its ruins ; the greater temple, a structure in red granite, dedicated to Ptah, was re-erected by Rameses II ; it was adorned with huge columns, colossal statues, and grand obelisks. Rameses likewise founded another temple, also of red granite, with columns 21 feet high ; this was

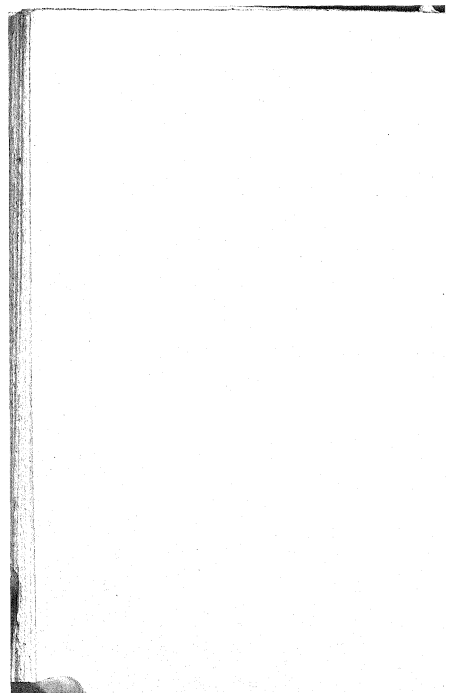


THE PLAIN OF MEMPHIS.

1880.

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HARPER & BROTHERS



dedicated to Ptah and Amen, and lies to the east of the former. Another temple lay to the south ; and then, there was the temple dedicated to Set, probably by the Hyksos. Of these and other noble structures which once gave magnificence to the "field of Zoan," little now remains save fragments of granite and shapeless mounds of rubbish. Mr. Macgregor, visiting recently "the field of Zoan," observes : "You see about a dozen obelisks, all fallen, all broken ; twenty or thirty great statues, all monoliths of porphyry and granite, red and grey " Isaiah pours out his wrath against the rulers of Zoan and Memphis, as follows : "The princes of Zoan are become fools, the princes of Nophth are deceived ; they have also seduced Egypt, even they that are the stay of the tribes thereof."

We have already perused the account given by Rameses himself of his completion and decoration of the temple of his father Seti at Abydos. In the neighbouring necropolis of Thinis, Osiris, or some portion of his mutilated frame, was buried ; and in the secular town appertaining to that necropolis, the first Pharaoh Mena is supposed to have been born ; Thinis, therefore, was sanctified in the minds of the Egyptians by the former of these events. A huge mound of tombs marks the mausoleum of many who doubtless made a long pilgrimage in order to be interred within the sacred precincts, and Mariette had anticipated the finding of the resting place of the autocrat of Hades, within the bosom of the rock on and around which these tombs are congregated. This or Thinis was the city of the Thinite dynasties, and, in the ancient empire, was second in greatness to Memphis alone. Besides the temple of Seti dedicated to Osiris, Rameses erected a temple to the honour of his own name in the same locality ; both were



richly decorated; the walls were lined with alabaster and ornamented with coloured sculptures in great profusion. Now, ruin is everywhere; on one of the crumbling walls of the temple of Rameses was found the celebrated, but much injured slab, which has proved of such inestimable value to Egyptologists, and has received the name of the first (in

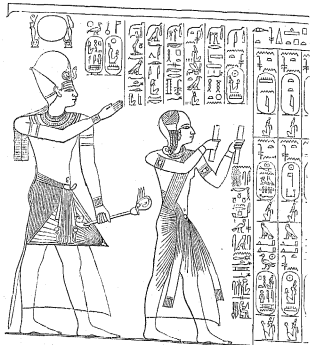


FIG. 32.—Pictorial hending of the tablet of Abydos of the Pharaoh Seti I. The king is represented with his son, the prince Rameses, paying adoration to seventy-five ancestors. He wears the uraeus head-dress, and holds in his left hand a censer of incense. Prince Rameses bears the long-side lock of youthful royalty, and clasps in each hand a roll of papyrus. In the two vertical columns on the right may be read within their royal ovals, the names of Mena and Teta, above; Merenra Mentemsaf and Neterkara, in the middle; and Osiri Merenptah Mamenra, the double name of Seti, below. The royal ovals of Seti are also seen in the columns ranged above the group of the king and his son.—From a paper impression by Mariette, photographed and engraved, in the "*Revue Archeologique*" for 1856.

date) tablet of Abydos; it was discovered by Banks in 1818, and is now treasured in the British Museum. A similar tablet, presumed to be the original from which the former was copied, was afterwards found by Mariette, in 1865, on the side wall of a narrow chamber or lobby of the temple of Seti; this is more perfect than the first tablet, and has been left in its original place. It represents Seti and his eldest son, the Prince Rameses, in the act of doing homage to seventy-six kings, beginning with Mena, the founder of the monarchy, and ending with Seti. Evidently, this table of kings does not comprehend the entire series of the Pharaohs who reigned during the interval, but only such as were more particularly allied with the shrine of Abydos and the special worship of Osiris.

We can have no doubt that Rameses discharged his duty to the gods Ra, Tum, Horus, and Hormakhu, and to the priestly guardians of the bull Mnevis at On, as elsewhere, but monumental testimony has failed, in connection with his relations to Heliopolis, to do more than preserve the sixteen columns of hieroglyphs which occupy the side places on the shafts of the Thothmes obelisks, formerly standing in front of the portal of the Temple of Ra, but now transmigrated, one to the Thames Embankment in London, the other to America. Thebes, however, although not the city of the royal residence, was largely indebted to his liberal benefactions. He completed the Hall of Columns begun by his father Seti in the great Temple of Amen, adding fifty-four to the number of its pillars, and erected the vast entrance court with its magnificent pylon. At the gate of this pylon were two granite statues of himself, and the approach thereto was flanked by an avenue of ram-headed sphinxes or crio-sphinxes. Some

idea of the grandeur of this pylon may be gathered from the contemplation of its measurements: 370 feet in length, 140 in height, and 50 feet in thickness; an inner stair led to the roof, from which an extensive view was obtained of the surrounding country. This great court of Rameses, with the Hall of Columns of Seti, the latter being 170 feet in length, constituted almost half the longitudinal extent of the entire building, which measured, in totality, 1,180 feet. The vast walls of this huge area, outside as well as inside, were devoted to historical pictures and inscriptions, representing the battles and victories of Seti and Rameses. The records of Seti are still to be seen on the outer surface of the north wall of the Hall of Columns, whilst those of Rameses occupy the south wall,—whereon may be read the famous epic of the poet Pentaur,—and the broad expanse of the

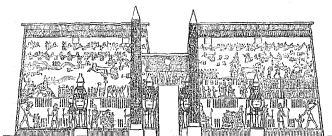


FIG. 33.—Plan of the north or principal front of the temple of Luxor. The double pyramidal tower with the doorway in the middle, is the pylon, its surface covered with drawings and hieroglyphs illustrative of Pentaur's famous poem on the triumphs of Rameses II. In front of the pylon are four sitting statues of Rameses, of colossal size; and in advance of these and flanking the doorway the two grand obelisks of Luxor, one of which has been conveyed to Paris.—*From a drawing by Champollion the younger, published in "L'Obélisque de Louxor" of Champollion-Figeac, 1833.*

great entrance hall. Moreover, in the centre of the temple, Rameses has carved his legend on two sides of the obelisk of Thothmes I.

At Luxor, Rameses erected the great court which forms

the north end of the temple, finishing the work of Amenhotep III; as at Karnak he, with his father Seti, had completed the work of the Amenemhat and Thothmes families. The great court was smaller than that of Karnak;

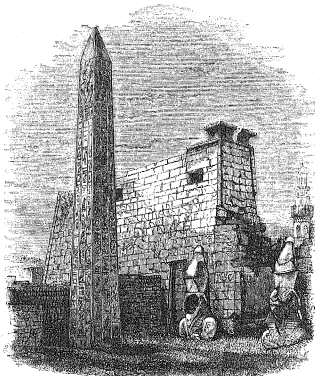


FIG. 36.—The Obelisk of Luxor. The building to the right, is the eastern wing of the pylon of the great Temple of Luxor; the entrance is flanked by the colossal statues of Rameses II, buried almost to the shoulders, in the earth. The gate of entrance is in great measure demolished; and in the background, occupied by the ruins of the temple, is seen the minaret of an Arab mosque.

it was faced by a magnificent pylon before which were placed four colossal statues of Rameses, in red granite,

and two obelisks, of which latter one now remains standing, whilst the other has been transferred to the Place de la Concorde at Paris. From the portal of the pylon a causeway, flanked with crio-sphinxes, led to the Temple of Amen at Karnak, and connected the two great temples of Apé. The front surface of this pylon was enriched with sculptured pictures representing the battles of Rameses, and conspicuously his famous encounter with the Khetans at Kadesh, on the banks of the Orontes, when he stood alone against an army. Whilst on the north face of this same pylon may be seen a transcript of the poem of Pentaur.

In Western Thebes, the great work of Rameses II was the building of a temple to the honour of the demi-god Rameses himself, an edifice which in recent times has received from Champollion the name of Ramesseum. This magnificent structure was the tomb of Osymandyas, and the Memnonium of ancient historians. "It may vie," says Wilkinson, "with any other Egyptian monument for symmetry of architecture and elegance of sculpture." The Ramesseum was approached by a dromos or causeway, spanned by two propylons, and flanked by an avenue of sphinxes. Its front was a majestic pylon, 180 feet broad; and beyond this was a court 141 feet long; a flight of steps led westward to a second court, and from the latter, another flight of steps to the portico and inner chambers. The entrance court had two rows of pillars on either side; the second court was surrounded with pillars, some of which were Osiride, and other pillars were planted in the chambers beyond. At the foot of the first flight of steps was a colossal statue of Rameses II, of marvellous dimensions, and at the foot of the second flight a pair of sphinxes. The gigantic

statue of Rameses, of syenite granite, is one of the wonders of this wonderful region; it is now a ruin, its lower portion shattered into fragments, the trunk, from the waist upwards, prostrate on the ground, the face mutilated, and the ponderous mass, quarried like a rock for the construction of mill-stones. The agent of this dire destruction may have been the earthquake which visited Egypt twenty-seven years before the birth of Christ; it has likewise been attributed to Cambyses and the Persians, and also to Ptolemy Lathyrus and his besieging host, but the means of its accomplishment are at present inconceivable. Had dynamite, or even gunpowder, been invented in those days, they might have afforded some explanation of the damage, whereas the power of demolition has been treated of as equally marvellous with that which originally severed the statue from its native rock and afterwards landed it in safety on the bank of the Nile. The height of this statue has been estimated at 60 feet, and its weight at 887 tons. For the sake of comparison, it may be mentioned that the colossal statue of Rameses II, at Gizeh, measured 45 feet in height, and that the British Obelisk weighed less than 187 tons.

The second range of stairs leading from the second hall of the Ramesseum to the portico, presented three flights of steps; at the foot of these steps was a pair of sphinxes, and on each side of the middle flight a statue of Rameses II, in



FIG. 35.—The Osiride column is a square pillar faced with a statue of Osiris. The god is swathed like a mummy, his arms crossed upon his breast, and he grasps in his hands the flagellum and the crook. On his head he bears the pschent, or helmet of Upper and Lower Egypt.

black granite. Beyond the portico was a hall ornamented with statues, the roof supported by forty-eight columns, and the ceiling decorated with planets and stars in an azure sky. On one of the walls of this hall, Rameses kneels before the Theban triad of gods, Amen, Maut, and Khonsu, to whom he is introduced by Mandoo and Atum. The

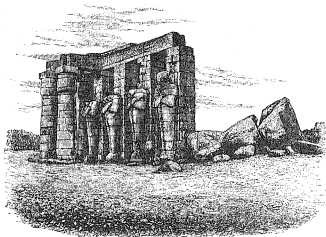


FIG. 36.—Fragment of the ruins of the Memnonium, founded by Rameses II, in Western Thebes. On the left are two massive columns formed on the design of the papyrus plant, with bud-shaped capitals, each crowned with a square abacus. In advance of these are four square pillars, fronted with figures of Osiris, the so-called Osiride columns. The broken mass to the right is the overthrown and mutilated ruin of the colossal statue of Rameses II, originally the greatest monolithic statue in the world. Some figures of men at the feet of the Osiride columns indicate the vast dimensions of the building.

walls were ornamented with sculptured paintings relating to the historical incidents of the reign of the Pharaoh. On the great pylon, as well as on the second, are represented the achievements of Rameses on the Orontes, in Northern Syria, the storming of Kadesh, his one-handed fight with the whole army of his enemies, and the rout of the Khetans.

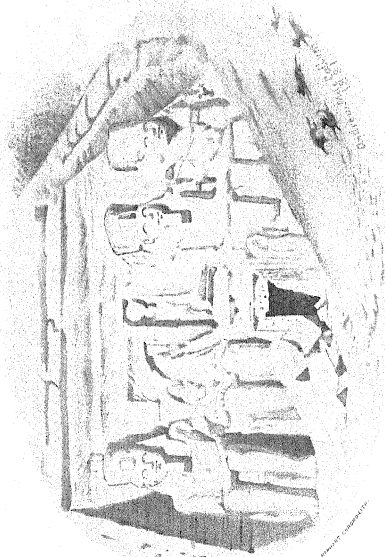
The incidents of the field are varied and striking; here chariots and corpses are piled up in one mingled heap, there men are struggling with the waves, whilst a Khetan chief, extricated from the stream, is held up by the heels to empty his stomach of the water which he is supposed to have gorged during his submersion.

Further to the north, at Goorneh, near the entrance of the gorge, or Bab-el-Molook, leading to the valleys of the tombs of the kings, Rameses completed the beautiful temple originally founded by Seti to the memory of his father Rameses I; and Rameses II consecrated the unfinished portion of that structure to Seti. Hence this temple has been regarded in the light of a mausoleum, as a building consecrated to the dead; and its situation at the entrance of the gorge leading to the necropolis of the kings corroborates that impression. The temple was approached by a dromos or causeway spanned by two propylons, and flanked by an avenue of sphinxes. Its façade was a colonnade of ten columns of ancient Egyptian type, and behind it was a succession of three halls, the most distant of all being the sanctuary. The first and largest hall was 57 feet in length, and contained within its area six columns, while all around were smaller chambers in considerable number and of various size. One part of the temple, as judged from the sculptures, seemed to have been appropriated especially to Seti, and another to Rameses, and in the former of these the consort of Seti, Ames-Nefruari, makes her appearance under several forms.

In Nubia and Ethiopia the architectural works of Rameses II, may be traced to Napata, the ancient capital of Meroe, at the foot of the sacred mountain, Mount Barkal, between the eighteenth and nineteenth degrees of north

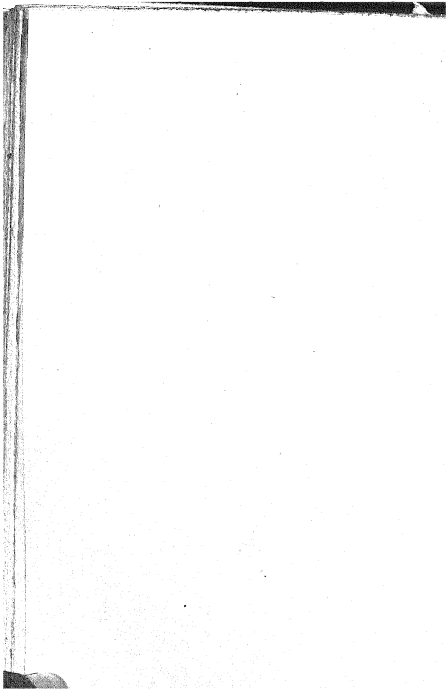


latitude. There Rameses founded a grand temple. The greater part of his other works were landmarks of boundary or landmarks of successful warfare; the material for building was not so accessible as in Egypt Proper, nor were skilled workmen so easily procured; the temples, therefore, are smaller in dimensions, and consist chiefly of excavations in the solid rock. The giant of these structures is the famous rock-temple at Aboo-simbel, or Ipsambool, which, with its halls and chambers, penetrates to a distance of 300 feet into the sandstone cliff. The face of the temple is 86 feet high, and 117 feet in breadth; four colossal statues of Rameses, each 66 feet in height, representing the monarch seated on his throne, give importance and grandeur to its front; its principal hall is ornamented with columns representing statues of Osiris, and the walls of this hall, as well as of the other chambers, are decorated with painted sculptures and inscriptions. Around the chief hall are representations of the battles and conquests of Rameses; on one of the walls is an inscription bearing date the first year of the Pharaoh, and in another place an inscription of his thirty-fifth year, announcing his marriage with the daughter of his former antagonist, the Kheta king. The colossi are marvels of sculpture, and the presumed likeness of Rameses remarkably striking, as may be inferred from an inspection of a plaster cast of the northernmost statue preserved in the British Museum. Some idea of the enormous size of these figures may be gathered from a few of the measurements of one of the statues: the face, for example, is 7 feet long; the ear, 3 feet 6 inches; the forearm, as it rests on his thigh, is 15 feet long; the fore-finger, 3 feet; and the entire figure, 64 feet. This wonderful temple was brought to light by Belzoni, assisted by Irby, Mangles, and Beechey, in 1817.



THE ROCK TEMPLE AT ABOO SIMBEL.

REPORT CONGRATULATORY



The great temple is consecrated to Amen-Ra, and the rest of the Theban triad of deities, Kneph with the triad of the Cataracts, as well as to Khem, Osiris, and Isis. On the opposite cliff is a smaller temple dedicated to Hathor in her form of a cow. The front of the latter temple is composed of a range of six colossal statues standing in quadrangular niches of oblong shape, or it might be described as presenting seven buttresses supporting a broad and flat architrave, the surface of the buttresses and architrave being carved with hieroglyphs, and the spaces between the buttresses each occupied by a statue 30 feet high, the central buttress broader than the rest and more richly ornamented with hieroglyphs, serving as the doorway. The figures which support the façade are Rameses himself on either side of the doorway, with a statuette of his Queen Nefruari by his side; two statues of Isis, and one of Osiris. The breadth of the façade is 91 feet, and its depth to its furthest recess 76 feet. The principal hall is ornamented with six square shafted pillars supporting on their summit a head of Hathor.

Another rock-temple of much interest, but of small size, is met with at Bayt el Welly, or "the House of the Saint." Its hall is supported by two polygonal pillars, and on the walls of its court are sculptured representations of the chastisement of the Kushites for their rebellion against the Pharaoh. The rebels are in various stages of defeat, and the spoil gained by the battle is brought into the presence of the conqueror, and spread out at his feet. Casts of these sculptures are preserved in the British Museum. At Derr, the capital of Nubia, is a rock-temple of more considerable dimensions, also possessing sculptured representations of the battles of Rameses, but coarse and primitive in

execution, and much mutilated. Rameses is shown in the fulness of his strength and vigour, slaying his enemies without restraint, and attended by his lions, one of whom has seized upon a wounded warrior. At Gerf Hossayn is another rock-temple of the time of Rameses II; and at Wady Saboah, a temple, partly of sandstone and partly excavated in the rock. It is approached by an avenue of eight pairs of andro-sphinxes, which have suggested the name of the place "Valley of Lions." Heading the sphinxes are two statues, and behind the latter a pylon with towers. The hall is supported by four pairs of Osiride pillars, and beyond the hall are the sanctuary and several small chambers. This is one among several of the ancient temples which has been used as a Christian church, and a picture of St. Peter in this instance, usurps the place of an Egyptian god.

Rameses II failed in nothing that could be supposed to contribute to the grandeur and magnificence of the temples of the deities; a sphinx-guarded avenue, called the dromos, ornamented the approach; obelisks heralded to the advancing stranger the name of the royal architect, and statues of the king of colossal proportions sat in dignified repose at either side of the gateway of the massive twin-towered pyramid-shaped pylon, gaily dressed with flag-staffs of cedar wood and flaunting standards. Rameses has left us in no doubt with regard to the significance of the obelisk; it gave beauty and elegance to the entrance of the temple, and bore the insignia which tell the history of the building and record the royal titles, and sometimes the achievements of its Pharaoh. The obelisk has been fancifully supposed to be the symbol of a ray of light, and, as such, to have its appropriate resting place in the city of the sun; but it is

evident that it flourished as luxuriantly under the dominion of Amen of Apé, of Ptah of Tanis, and of Osiris of Memnonia, as it did under that of Ra and Hormakhu, of Horus and Tum. It has been credited with shunning the land of the setting sun, of Osiris and the tombs of the west, and basking in the sunshine of the east. Nevertheless, it has been found in the oasis of the Fayoom under the favour of Ptah and Mandou, and in the city of the dead on the western plain of Thebes, in the midst of the tombs of the eleventh dynasty, and in front of the temple of Deir-el-Bahari; in the latter place, presided over by Hathor. In fact, the obelisk first claims our attention in the fourth dynasty in combination with the pyramid, the emblem of the tomb, dedicated, it is true, to the worship of the sun, Rasep; but more directly related to the sepulchral sanctuary of the Pharaoh, and a type to all appearance of resurrection from the dead. Its Egyptian name, on the other hand, is significant of permanence and stability.

Obelisks of colossal stature had been adopted as an architectural decoration of the temples as early as the twelfth dynasty, the most ancient being those erected before the temple of the sun at Heliopolis by Usertesen I. They make their appearance again in the palmy days of the eighteenth dynasty, under the successful rule of the Thothmes family; one pair set up by Thothmes I in front of the pylon erected by himself at the temple of Karnak; another pair behind that same pylon, raised by his daughter the great Queen Hatasu; and Hatasu likewise erected a pair of obelisks in advance of her own temple at Deir-el-Bahari. Thothmes III set up a pair in front of a temple at Apé, and another pair before the front of one of the temples of Ra at Heliopolis. Four of the obelisks of Thothmes III have

found a home in distant lands—one at Constantinople, one at Rome, one in London, and one at New York. The Amenhoteps of the same family and of the same dynasty are likewise responsible for four; one is the property of the Duke of Northumberland, and the chief ornament of the hall at Syon House, Isleworth; and the other three are broken up and lost. Thus quickly have we summed up the names of six Pharaohs, including the magnificent Queen Hatasu, who have been the patrons of the obelisk, and have altogether erected seventeen in number.

Rameses was himself a colossus amongst obelisks, no less than fourteen being enumerated as falling to his share alone; such are, the famous obelisks of Luxor, one of which is now transferred to Paris; the obelisk of the Pantheon at Rome; that in the garden of the Villa Mattei, also at Rome; and the ten, broken to fragments, which have been recently found among the ruins of Tanis, in the field of Zoan. Had he lived in these days, Rameses would have been a prolific author: the obelisks and the temple-walls were the books of early times, perhaps the sole reading for the people, the rolls of papyrus being reserved for the priestly caste, and for the learned. Hence we find him not only publishing an original volume from time to time on the pages of an obelisk, but in many instances, monopolizing the vacant space on the shafts of those of his predecessors. Thus it is that we read the legend of Rameses II on two sides of the obelisks of Thothmes I; and upon the eight vacant strips of the obelisks of Alexandria, the central columns of the latter being due to the authorship of Thothmes III.

The most memorable of the obelisks of Rameses II are the pair which stood in front of the grand pylon of the

Temple of Luxor. The easternmost and tallest of these monuments still remains, although deeply silted up with sand and rubbish; the westernmost was chosen by Champollion to embellish the city of Paris. From a pamphlet written by

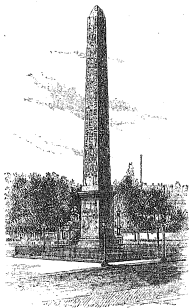


FIG. 37.—The Paris Obelisk; one of the grand obelisks of Luxor, originally erected by Rameses II, in front of the pylon of the great temple, founded by Amenhotep III. This obelisk now stands in the Place de la Concorde at Paris.

Champollion-Figeac, we quote the following account of the reasons which prompted his brother, Champollion the younger, and himself to make their selection:—

"October, 1828.—I was informed that the Pasha had given to France one of the two obelisks at Alexandria, Cleopatra's Needles. I wrote to M. Drovetti and to Champollion the younger, both of whom were then in Egypt."



"January 10, 1829.—Drovetti replies, that an English naval officer had taken soundings of the new port of Alexandria, and finding that the obelisk could only be shipped by constructing a broad quay to the point of flotation of a suitable vessel, declined the gift on the part of England, seeing that the cost thereof would reach 300,000 francs, or about £12,000."

February 12, 1829.—Champollion the younger writes: "Shall we in real truth behold an Egyptian obelisk in one of the squares of Paris? That would, indeed, be delightful, and I am profoundly grateful that there is no thought of shrinking from the undertaking."

March 12.—Champollion-Figeac, dating from Thebes, says: "I have once again inspected the beautiful obelisks of Luxor; the notion of transporting one of those at Alexandria must no longer be thought of." Again, in July, he writes:—"I am glad that the English engineer has stumbled against the idea of a jetty likely to cost 300,000 francs, as a certain method of disgusting the British Government and the French Government likewise, with these shabby obelisks of Alexandria; it sickens me to think of them after having seen those of Thebes. If we are to have an Egyptian obelisk in Paris, let it be one of these at Luxor. Old Thebes must console herself with those of Karnak, the most beautiful and admirable of all; but I will never yield my consent, which by the bye they could do very well without, to the project of cutting one of those magnificent monoliths into three pieces. That would be sacrilege indeed; we must have it whole, or not at all."

"Instead of spending 300,000 francs in preliminary preparations we could place on the Nile, on a raft suited to its weight, one of the two obelisks of Luxor, and I should

prefer the western one, for reasons known to myself, although the pyramidion is broken and it is less lofty than its companion. The rising flood of the inundation would float the raft to the sea, alongside the vessel selected to convey it to Europe. Such a plan would be perfectly practicable, and, if it were wished, might be successfully accomplished; it would be a glorious event to set up to the gaze of all France a monument of the nature of this Luxor Obelisk, to enlighten the public taste as to the trumpery kickshaws which we are in the habit of calling public monuments, mere drawing-room knickknacks, consistent only with the mongrel imitations and meanness of the lower empire. It is all very well to say that greatness abides in the great, and nowhere else, and that massiveness alone makes a strong impression on the imagination and on the sight. One single column of Karnak is in itself a more real monument than the four façades of the court of the Louvre all taken together; and a colossus like one of these in front of the pylon at Luxor, placed on the centre of Pont Neuf, would be more effective than three regiments of equestrian statues such as that of Lemot. Therefore is it one of the Luxor obelisks that is wanted at Paris, nothing can be better—unless, indeed, it be determined to secure both."

Champollion showed himself fully alive to his national instincts; he chose a Luxor obelisk because he believed it to be prettier than the "shabby" shafts at Alexandria; and during his residence in the latter city he availed himself of the opportunity of beseeching a concession to France of both the Luxor obelisks; indeed, in the preface to Champollion-Figeac's pamphlet, it is said: "A second obelisk still remains at Luxor, the property of France." We are at a loss to realize Champollion's ideas; to our mind, anti-

quity has a higher claim than prettiness; the obelisks of Alexandria are more ancient by two centuries than those of Luxor; they commemorate two of the greatest and most magnificent of the Pharaohs of Egypt, Thothmes III, and Rameses II; the Luxor obelisks represent only one, Rameses II. The British public will, we think, prefer their own.

The following letter, addressed to the Minister of the Admiralty, further illustrates Champollion's views:—

*"Toulon Roads,*

*"January 12, 1830.*

"My brother has made me acquainted with the interest which your Excellency has shown in favour of my scientific researches in Egypt and Nubia, for which, permit me to tender you my gratitude.

"He has likewise informed me that, by your Excellency's direction, a commission has been appointed to prepare a plan for the conveyance to Paris of one of the two magnificent obelisks of Luxor. To myself it will be a great happiness to see that design accomplished, in fulfilment of a vow I have often made at the foot of those beautiful monuments, during my long sojourn in Thebes; and I have felt it my duty to make known to you some important suggestions for the carrying out of the scheme with success.

"Those obelisks, monuments of the reign of Sesostris, are not equally perfect; the clearings made by me for the purpose of copying the inscriptions suffice to show that the obelisk to the right (west) on entering the temple, although somewhat broken at the pyramidion, is infinitely to be preferred to that on the left; the lower part of the latter being much injured for a considerable height above the base.

It is the right hand obelisk, therefore, that should be selected for the adornment of our beautiful capital.

"It is necessary also, in removing the obelisk, to bring with it the great cube of red granite which serves as its pedestal, and to ascertain, by excavating beneath the latter, whether or not there exists some other base which should likewise be obtained, so that in erecting the monument in one of our public places, with all its proper accessories, we may have a veritable obelisk with its proper supports in strict accordance with Egyptian taste, in place of mounting it upon a ridiculous pedestal of Roman architecture, as is commonly done.

"The Temple of Luxor is built on an artificial mound, and the right-hand obelisk, being nearest the Nile, would be assisted by the slope in its descent to the river, which is at no great distance. It would be necessary, no doubt, to pull down a good many houses of the modern village, but, as they are nothing more than mud cottages, they could be purchased at the rate of 500 francs a dozen, consequently there would be no difficulty in that respect.

"The weight of the obelisk is not much more than 400 tons, and one of our large lighters, such as the 'Rhinceros' or the 'Dromedary,' would be large enough to convey it from the shores of Egypt to the port of Havre. The real difficulty would be the navigation of the Nile from Thebes to one of the outlets of the river, for example, Rosetta. It is also necessary that the lighter should leave France laden with the framework of a great raft to receive the obelisk, inasmuch as timber is not to be got in Egypt. As to labourers on the spot, they might be obtained in plentiful numbers, at wages of fourpence a day.

"If the question of property in the obelisk has not

already been settled in favour of the King, as I believe to be the case, a word from our Consul-General, M. Mimant, who has gained over the confidence of the Pasha, would be sufficient to obtain the willing assent of His Highness."

The Commission, as we know, afforded every facility to the enterprise; the obelisk was embarked at Thebes in December 1831, had arrived at Rouen in September of the following year, and reached Paris on the 23rd of December. In the meantime, Champollion died, and was robbed by death of the opportunity of seeing his vows accomplished. Perhaps he escaped some sorrow, for he had strongly declaimed against "the mistake of raising obelisks in a vast space which devours them, swallows them up, and destroys their grandeur and their majesty"; yet such was

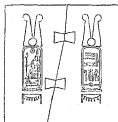


FIG. 38.—Base of the Paris Obelisk, showing the fissure with the contrivance for its repair.

to be the fate of the Luxor Obelisk, in the centre of the vast expanse of the Place de la Concorde. In taking down the obelisk at Luxor a curious discovery was made; the stone was found to be split across the base, the crack extending upwards into the shaft for one third its length. The split had been repaired by cutting two hour-glass shaped mortices across the crack, and sinking into them clamps of wood of corresponding figure, fixing the clamps in their place with a cement of mastic. Examination of the base also discovered two ovals of Rameses II, each surmounted with a pair of ostrich feathers springing from the sun's disk and finished at the bottom with the symbol *neb*,

implying ownership. The names in the ovals are: User-ma-ra Setep-en-ra, and Mer-amen Ra-mes-ses.

Two other obelisks, or rather fragments of obelisks, of the time of *Rameses II*, have been preserved in Rome, one in front of the Pantheon, where it occupies the centre of a fountain, the other in the garden of the Villa Mattei, on the Cœlian Hill. The former is barely 20 feet in height, and is inscribed with a single column of hieroglyphs, while the latter measures only  $8\frac{1}{4}$  feet. It is told, with reference to the erection of this obelisk on its present site, that the architect who superintended the operation accidentally placed his hand on the pedestal at the moment when the order was given to "let go," and his fingers were nipped by the massive shaft. There were no means of re-lifting the stone, and it was found necessary, in order to release the man, to cut off a portion of his hand.

But none of the works of *Rameses the Great* surpass in usefulness the completion of the wall intended as a guard to the eastern frontier of Egypt. This wall was commenced by his father *Seti I*, and extended from the extremity of the Gulf of Suez to Pelusium.

The domestic life of *Rameses* would appear to have been unclouded; he had several wives, and he left behind him a numerous progeny. *Tse-nefer*, the mother of *Kha-emuas*, *Neferari*, *Mienmut*, and *Maa-ur-nefru-ra* are the names of four of his queens, the latter being the daughter of King *Khetasiri*. Of his sons, we find recorded the names of *Amen-hi-una-nif*, hereditary prince; *Khaemuas*, high priest of *Ptah* at *Memphis*; *Meramen*, *Seti*, and the successor to the throne, *Merenptah*. The names of four daughters also appear in the inscriptions: *Bataanta*, *Meri-amen*, *Nebtaui*, and *Meri*. *Meri* was his youngest daughter,

and is supposed, in consequence of the similarity of the names Meri, Meris, and Thermuthis, to have been the finder and protector of Moses; Thermuthis, according to ancient Jewish tradition, being the name of the daughter of Pharaoh who was the finder of Moses. His entire family of children has been differently stated, namely, at 162 and 119, the latter number being made up of 59 sons and 60 daughters.\*

Rameses must have been seized with prophecy when he exclaimed against the neglect of the son towards the father; thirteen of his own sons died in his lifetime, and he was succeeded by the fourteenth; but, instead of being honoured with a mausoleum worthy of his merit, he was buried in the Valley of the Kings in a tomb so insignificant as to be but rarely visited; it was believed by some, that he was entombed in the Memnonium; and by others that he was stowed away in a chamber of the Serapeum, the mausoleum of the sacred bulls, the Apis bulls of Memphis. Not one of the sons remembered his Osiris father, or dedicated to his remains a mausoleum becoming so magnificent a Pharaoh.

MERENPTAH I, fourteenth son of Rameses II, and grandson of Seti I, succeeded to the throne at the death of his

\* In a valley of Nubia, denominated Wadi Sabooah, or Valley of Lions, from an avenue of sphinxes which leads to a temple of Amen, Lepsius tells us that he was astonished to find, in an outer court of that temple, a posterity of Rameses II, "consisting of 162 children, represented with their names and titles." "To day," he says, "we had a visit from the old, blind, but powerful and rich, Hassan Kaschef, of Derr . . . he had no less than 64 wives, of whom 42 still remain; 29 sons and 17 daughters are now living." Reckoning those he has lost, he must have had "about 200 children."—*Letters from Egypt, &c. Bohn's Edition.*

father. His name, according to the hieroglyphic characters of the royal rings, must be read—Merenptah Hotepherma for the proper name, although very commonly written Meneptah; and Meramen Baen-ra for the surname or royal name. His magnificent predecessor, Rameses Sesostris, was the acknowledged builder of the treasure-cities Raamses and Pithom, in the construction of which the Israelitish people were forced to take an active part under circumstances of considerable severity. Hence it happens, that Rameses is accepted as the "oppressor" of the Jews, and his son Merenptah, the present king, has been regarded as the Pharaoh of the Exodus. We therefore search with eager interest into the records of Merenptah in the hope of discovering, if possible, any incidents which may afford a clue to that important event. Chabas identifies the Aperu, with the Hebrews who were employed in the construction of the treasure-cities of Rameses II, and were compelled to perform the most toilsome part of masons' work, the drawing of the stone from the quarry to the locality of the building; but in the records of the history of Merenptah, there is no mention of any warlike preparations against them. Merenptah was in occupation of certain fortresses in Syria, and was in friendly communication with its inhabitants at the supposed period of the Exodus.

Raamses and Pithom must have been built early in the reign of Rameses II, at a time when he was most actively



1. The hieroglyphs composing the proper name are: the effigy of the god *Ptah*; the effigy of the goddess of truth and justice, *ma*; the water trough, *mer*; the zigzag line, *n*; the stand and vase, *hotep*; and the head, *her*; and in the composition of the word these would be read, *Mer-en-ptah*; *hotep-her-ma*. But it would be quite possible, without regard to the signification of *Mer-en-ptah*, beloved of Ptah, to read thus, *me, en, ptah*, which might represent *meneptah*.

2. In the Horus name, the hieroglyphs are: the effigy of *Ra*; the effigy of *Amen*; *mer*, *en*, and the ram, *ba*; which should be read, *Mer-amen*; *Ba-en-ra*.



engaged in his wars with Western Asia ; during his later years there was a cessation of his great architectural works, certainly in Lower Egypt, and with that cessation we must presume that "the oppression" would have come to an end ; and no great structural works are attributed to his son Merenptah I. But no doubt there was a deeper element of dissatisfaction on the part of the Hebrews than mere subjection to physical labour, albeit under the pressure of force. They were foreigners in a foreign country, their instincts and their thoughts differed materially from those of the people amongst whom they dwelt ; they had forgotten the trials which had driven them in a state of starvation to Egypt for the sake of an asylum, and a man (Moses) had appeared amongst them who was fitted in every respect to become their leader. He lured them with promises, he impressed them with his wisdom, he fascinated them with his adroitness ; they were eager for change, and they gave him their faith. There may have been another reason for the silence of the inscriptions in respect to the Exodus ; it was the custom of the times to register victory and success alone, and the escape of the Hebrews must have been considered by the priests in the light of a defeat.

The reign of Merenptah, although short in duration, amounting to little more than eight years, was by no means uneventful, nor was it wanting in memorials of enlightenment and energy of rule. He constructed more than one palace at Thebes, and one at Memphis ; a chapel is devoted to him in the great speos at Silsilis ; he excavated wells in the desert of Arabia beyond the Egyptian frontier ; fragments of statues of himself are preserved in several European Museums ; his inscriptions have been met with on the walls of the Temple of Amen, at Medinet Haboo, at Goorneh, and

in the necropolis of Thebes ; his escutcheon has been found carved at Elephantiné and San-Tanis, on the statues of Osiris, of Amenemhat III, and on that of one of the Shepherd Kings, sometimes in conjunction with others, sometimes in substitution, in accordance with the manner of the times, and his tomb at Bab-el-Molook is one of unusual elegance.

Although grasping the reins of government of the whole country in his hands, the scene of Merenptah's greatest activity was the frontier of Lower Egypt, and the important cities of San-Tanis, Heliopolis, and Memphis. His greatest achievement was the defeat of the Libyan army, supported by the European nations of the north coast of the Mediterranean Sea. This is the first time in history that the nations of Europe were confronted in battle with the Egyptians ; now, however, Sardinians, Sicilians, Etruscans, Achaians, Pelasgians, and others, with Lycians from Asia Minor, were united with the ancient enemies of Egypt, the Libyans, and now they experienced from the Egyptian army a thorough defeat. The engagement is called the battle of Paarisheps or Prosopis, and its events are recorded in a long inscription delineated on an inner wall of one of the southern forecourts of the temple of Amen at Karnak, and also on the walls of Medinet Haboo. The inscription has been translated by several Egyptologists, and is published by Birch in the fourth volume of the "Records of the Past," under the title of "Invasion of Egypt by the Greeks." We will endeavour to convey its sense.

The inscription narrates that a great army, composed of nations from the north of the Mediterranean, as well as natives and colonists of the African coast, had assembled on the Libyan frontier of Egypt. Birch designates them

Achaïans, that is, a compound of Greeks, Etruscans, Lycians, Sardinians, and Sicilians. The Pharaoh Merenptah, King of the Upper and Lower country, beloved by Amen, and the terror of mankind, is victorious over this mighty host of enemies. His army performs prodigies to carry out his will; the warriors reject sleep and disdain repose, that they may guard Heliopolis, the city of the god Tum, and defend Memphis, the city of Ptah. The fortress of Tanen (Memphis) needed to be rebuilt, the limits of the frontier to be strictly defined, and ruined towns reinstated. For a long time the country around had been infested by the nine-bow barbarians (confederacy of nine States, or possibly foreigners in general), and the cultivated lands allowed to run to waste. The kings of Upper and the kings of Lower Egypt had gone to their repose in their tombs; their burial places were mouldering, and there were no auxiliaries for defence.

At this juncture it fell out that King Merenptah was raised to the throne of Horus, where he had been placed to give life to mankind; he had gone forth to watch over mortals, he had the courage of a god. He calls together the best troops of his army; he commands his cavalry to clear the way, and he marches forwards ready to meet hundreds of thousands on the battle-field. The enemy, on the other hand, the vile chief of the Libyans, Marmaiu, son of Tait (Deid, Chabas), descended from the land of Mauritania with his auxiliaries, placing them at the head of all the combatants and all the heroes of the country. He brought with him his wife and children, and crossed the western frontier from the field of Paarisheps (Prosopis); the captains and the chiefs of the Egyptian army offering no resistance.

Nevertheless, in spite of the boasted prowess of his army,

there would seem to have prevailed some hesitation on the part of the warriors of Merenptah; for we are told, that then his majesty uprose furious against them, his orbs flashing like those of a lion; he calls to their remembrance that he is their lord and ruler, and at the same time their leader. "You tremble," he says, "like geese, not knowing what to do, while Egypt is being desolated, abandoned to the incursions of any who choose; nine-bow barbarians are overrunning her frontiers, rebels invade them daily, they pillage the cities, destroy its harbours, devastate its fields, and settle in the country for days and months." Then, after much characteristic objurgation of the enemy, whom he compares to reptiles crawling on their bellies without the power to turn round (crocodiles), loving death and hating life . . . fighting daily to fill their paunches; coming to Kemi (Egypt) in search after provisions for their mouths . . . their chief, like a hound, a vile being without a heart . . . they approach the land of Petti-shu which I made take corn in boats to give life to the land of Kheta. He next changes his strain for one of personal laudation, and after declaring that Amen has turned his back upon the enemy, prophecies that they shall never again see the land of Tamahu. "Let the auxiliaries be massed in front, let them go forth and do slaughter in the land of Libya; Amen will be their protector. I it is who command in the land of Egypt; see that the troops be ready on the fourteenth day."

The Pharaoh, however, albeit his grand phrases, has some misgivings as to the result of his intended battle, and is conveniently aided by the spirit of Ptah, which he declares to have appeared before him in a dream. The figure stands erect in front of him to restrain his advance and exclaims: "Stand where thou art." It then places in his hand a

khopesh (the Egyptian scimitar), saying : " Put away from thee this drooping heart." Whereupon the King exclaims : " Tell me what I shall do." And the figure replies : " Let the infantry and cavalry push on in full force and face the enemy in the cultivated plain and in the defiles of Prosopis (Paarisheps).

" Then did the vile chief of the Libyans, on the night of the first of the month Epiphi (end of May) appoint for a meeting together of his generals at dawn, and on the third of the month brought up his troops in line of battle. Whereupon did his Majesty Merenptah confront them with his whole army, his infantry and his cavalry. Amen was in their midst ; Nubti (god of the south, a form of Set) held forth his hand to help them ; every sword found its victim in the body of an enemy ; the foes weltered in their blood ; not a trace of them remained. For six hours did the King's auxiliaries hew them down with the sword. Meanwhile, the vile chief of the Libyans looking on, his cowardly heart was borne down with fear, he stretched forth his legs in flight, he cast his bow beneath his sandals. His weapons and all he possessed were left behind him in his haste, he was seized with violent despair, and abject terror crept through all his limbs. A capture was made of his belongings, his money, his silver and gold, his vessels of brass, the ornaments of his wives, his chairs of state, his bows, his weapons, and all that he had brought with him ; the spoil was handed over to an officer of the palace to bring them along with the captives. At that moment the vile chief of the Libyans was hastening away to his own country ; a number of the enemy were escaping slaughter by following his example, when his Majesty hurried forward his cavalry in pursuit ; the foes were dropping in their blood, every man of

them. Never was such a sight beheld before, nor such a deed recorded in the registers of the kings of Lower Egypt, when the land of Kemi was governed by them.

"Then comes a despatch from the camp to the King, 'The beaten Marmaiu has gone off flying; his vile limbs have escaped by favour of the night; the threats he had made have collapsed; the words of his mouth have recoiled on his own head; whether he be living or dead is alike unknown. Thou, Merenptah, hast hurled him from his power, which he will never recover more, for he has been made contemptible in the eyes of his army; they will set up another king in his place; he is foul to the chiefs like filth.'

"After that, did the Egyptian army turn towards home laden with the cut-off members of the Libyans, and the hands of all the other nations that were with them, in skins and bunches. The whole land shouted to heaven, the villages and the nomes (counties) were delighted with the prodigies that had been performed; the spoils of war were brought to the place of reception, that the King might see the results of his victories.

"Of the trophies in members cut off from the Libyans, the total was 6,359; and of the other nations confederated with the Libyans 6,111. The number of fists was 2,370: 218 prisoners were taken alive, together with 12 women of the vanquished chief; the total of the prisoners being 9,376. There were copper swords of the Mashauasha, 9,111. Numerous yokes of horses brought in the vanquished, with the children of the chiefs. Then followed divers kinds of bulls, goats, gold vases, silver drinking vessels and goblets; copper swords, cuirasses, and razors. The tents made of skins were consumed by fire, and so also was the baggage.

"The King of the Upper and Lower country, Merenptah-Hotepherma, beloved of Amen, son of the sun, Merenptah, peaceful in truth, distributes the prisoners among the temples. He declares that Horus caused him to be born that he might become the sole lord of Kemi; he gives praises to Ptah for the strong scimitar wielded against the nine-bow barbarians, over whom Set had secured to him power and victory. So, did I vanquish the Libyans, he says, I slaughtered them mercilessly, making a spoil of their country; I made the Tameri (Northern Egypt) passable and navigable as I wished, the people also as I intended them to be. The whole country did I restore to order."

This legend of Merenptah confirms the suspicion that, during the latter days of Rameses II, the interests of Egypt had been exceedingly neglected. The tombs of the kings had fallen into ruin, the tomb of Rameses himself was poor and insignificant; the auxiliary army had been disbanded, the fortress of Memphis was rendered useless from want of an armament, and the boundary of the frontier had neither been settled nor respected. Incursions from the west had become habitual, the eastern frontier alone was properly guarded. These were the obstacles with which Merenptah was called upon to contend, and his victory over the Libyans strengthened by their European allies, was a brilliant success for Egypt. Moreover, during the occupation of Merenptah with the wars of his country in Lower Egypt, an usurper, one of the numerous progeny of Rameses II, consequently either a brother or nephew of the Pharaoh, had risen in Upper Egypt and had been accepted with favour by the priestly colleges.

The success of the Libyan war induces us to look in the

direction of the eastern frontier, where we find the Shashu Bedouins of the land of Edom, once the intrusive colonists of the borderland, petitioning the Pharaoh for permission to return to those rich plains for the forage of their cattle, whence they had been expelled by Rameses II, but to which they still believed they possessed a title. One of his officers thus reports to the King: "Another matter for the satisfaction of my master's heart. We have carried into effect the passage of the tribes of the Shashu from the land of Edom, through the fortress of Merenptah-Hotepherma, which is situated in Succoth, to the lakes of the city Pithom, which are likewise in the land of Succoth, in order to nourish themselves, and to feed their herds on the lands of Pharaoh, who is, indeed, a beneficent sun for all peoples."

There cannot be a doubt that Egypt was a troublesome country to govern in those days, and that while the sovereign was restoring peace in one quarter, dangers were growing up like weeds in another. The wars of Libya were favourable to the discontents of the Hebrews; they afforded an opportunity to Moses and his partisans of which they were not backward in availing themselves. Moreover, a new source of trouble had sprung up out of the multitude of the children of Rameses; a son, or may be a grandson, of that Pharaoh had gained the support of the priestly caste in Thebes; and whilst Merenptah ruled at San-Tanis, an usurper was making for himself a home and a kingdom at Thebes. There was the prospect for Egypt of being again split up into an upper and a lower country. Mystery enshrouds the latter days of Merenptah, no records of him are known later than the eighth year of his reign, when he declared his son Seti-Merenptah, hereditary prince, and associated him with himself as co-regent on the throne.



Some writers have assigned to him eighteen or twenty years as the period of his reign, whilst Manetho extends it to forty years. Whatever his relations may have been with the Exodus of the Hebrews, the great battle of Prosopis, which in those days might fairly have been considered a battle against the whole world, will for ever add dignity to his name and rescue his memory from oblivion. That he was not swallowed up in the Red or reedy Sea is a belief now generally entertained, and it is equally credible that he was buried with royal pomp in his once beautiful tomb in Bab-el-Molook, the Valley of the Kings, in Western Thebes.

SETI II, MERENPTAH II. Seti-Merenptah, son of Merenptah I, is known by the double title of Seti II and Merenptah II; he was declared hereditary prince by his father in the eighth year of that Pharaoh's reign, and, in accordance with Egyptian custom, was at the same time adopted as co-regent on the throne. After his accession as sole Pharaoh, and on the occasion of his coronation, he received the throne-name of User-Kheperu-Amen-Ra



The only record of his administration which we possess, bears the date of his second year; but there is reason to believe that his reign was long and peaceful, although otherwise uneventful. We hear of no wars, but, nevertheless, his legend is inscribed as a brave warrior on one of the colossi of Rameses II, to whom he does homage for the valour transmitted through his ancestor to himself; and in another place he is represented as wielding a khopesh (Egyptian scimitar), presented to him by Amen, over the head of a captive Asiatic who stoops in his presence on bended knees. As an architectural monu-

ment he erected a small temple with three halls at the north-west corner of the Temple of Amen, at Karnak, and his cartouche is carved side by side with that of his father in several places, especially in the small rock-temple at Sourarich, and on the rocks of Silsilis. Moreover, that he was a promoter of art is manifested by several statues of his reign preserved at Boulak, as well as in the archaeological museums of Europe. One of these is a majestic sphinx in syenite granite, afterwards appropriated by Sheshenk, the conqueror of Jeroboam, and carved with the rude hieroglyphs of the times of the latter king. A seated figure of Seti II on a throne, with a ram's head on his knees, was brought by Belzoni from Karnak, and is preserved in the British Museum. Whilst other statues in red sandstone and in limestone are deposited in the Louvre at Paris. Of the colossus in red sandstone, Viscount Emmanuel de Rougé observes: "Seti II was a great warrior, who sustained worthily by force of arms the power of the nineteenth dynasty." That such was the case is shown by the legends on the pedestal; Seti holds in his hand the wand of a banner, on which his names and royal titles are engraved.

The seat of government at this time was established at San-Tanis, wherein Rameses II had erected a royal palace of great beauty which was to endure for millions of years. This palace in the city of Pa-rameses Meramen had been enlarged by Merenptah I, and subsequently by Seti II. He carried on the works of defence of the eastern frontier, which had been the care of his ancestors, and kept in good order the wells of the wilderness. A regular postal communication at this time subsisted between Egypt and Syria, and a vigilant watch was maintained over the ingress and egress of the borderland of the country. Of this fact

we have a curious illustration in the form of a report from an Egyptian scribe, resident at San-Tanis. He is in pursuit of fugitives, and says: "I set out from the halls of the royal palace on the ninth day of the month Epiphi, in the evening, after the two servants. I arrived at the fortress of Succoth on the tenth of Epiphi. I was informed that the men had resolved to make their way towards the south. On the twelfth day I reached Etham. There I was informed that grooms who had come from the neighbourhood of the sedge-city, had reported that the fugitives were already beyond the rampart (Shur of the Bible, Gerrhon of the Greeks) to the north of the migdol (fortress) of King Seti-Merenptah."

Seti II succeeded in obtaining the friendly support of the priestly colleges at Thebes; partly on the ground of legitimacy, and partly no doubt in recognition of the foundation of a small temple appended to the great Temple of Amen at Karnak, and richly endowed with an estate of vineyards in the lower country. And as the times were then remarkable for the development of poets and literature, there was dedicated to him, while crown prince, a literary work from the pen of the poet Anna, a successor, or possibly a contemporary, of Pentaur, entitled the "Two Brothers." Anna was an illustrious author, to whom the period is indebted for numerous brilliant works, amongst which is the story in question, written on a papyrus endorsed with the name of the "Royal Prince Seti, beloved of Ptah"; and now preserved in the British Museum. The book was "made by the scribe Anna, the master of the rolls; whatsoever he says in the rolls may Thoth guard from contradiction." This wonderful story, curiously illustrative of the age in which it was written is translated by an eminent Egyptologist, Le Page Renouf,

"May Thoth give him long life, health, and strength"; and published in the second volume of the "Records of the Past."

The tomb of Seti II, at Bab-el-Molook, is one of considerable pretension, constructed on the plan of that of Seti I, but left incomplete at the death of the Pharaoh. It is furnished with a three-fold gallery and two principal chambers, and at the end of the excavation is a stair leading downwards to other galleries and other chambers. Its interior surface has been estimated at nearly 80 square feet.

AMENMESES, Siptah, Setnekht, are the last three Pharaohs of the nineteenth dynasty, representing the sixth, seventh, and eighth kings. Their names recall those of three of the Egyptian gods, Amen, Ptah, and Set, and carry us back in thought,—Amen to the city of Thebes, Ptah to that of Memphis, and Set to San-Tanis. Amenmeses, moreover, adds another "son" to the catalogue of royal names: Amenmeses, son of Amen; just as formerly we have had Aahmes, son of Aah, the moon. Thothmes, son of Thoth; and Rameses, son of Ra; to which we may add as another form with the same signification, Siptah, or Sa-ptah, son of Ptah. The records of these reigns are very scanty, betokening times of listless inactivity, of restricted or divided power, or, perchance, of internal disunion and dissension.

Seti II, unlike his ancestors, had failed to name a successor, and we are led to infer that there were two aspirants to the throne, namely, Amenmeses and Siptah. The cartouche of Amenmeses makes the addition to his name of Heq Us, or governor of Thebes, whilst his official name is given as Mamenra-Setepenra. He is recognised as having contributed some restorations to the temple of Seti I, at

Goorneh; his escutcheon is carved on the walls of Medinet Haboo, and his tomb has been identified in the Valley of the Kings. Beyond this meagre outline we have no information, saving the suspicion that he was surrounded by enemies, and very possibly met with an early death.

SI-PTAH or SA-PTAH, with the throne-name Khu-en-ra-Setep-en-ra, first comes under our notice as governor of Ethiopia and of the gold country of Nubia; and the association of his cartouche with those of the Merenptah family leads to the conclusion that he possessed some hereditary claim to the crown. His cartouche is carved by the side of that of Merenptah in a small speos at Silsilis, and is also delineated on the walls of the temple of Seti I, at Goorneh. Moreover, inscriptions are traced on the rocks of Assouan, and in the island of Schayl, near Philæ, which bear witness to the power and control which were delegated to him.

That political difficulties and opposing interests obstructed his peaceable accession to the throne is manifested by a legend of the great chancellor Baii, carved on the stone at Silsilis, which says: "The grand chancellor of the entire country who hath set up the king in the place of his father who loves him, Baii." And, again, he gives himself credit for his defence of the king, in that "he averted and repelled falsehood, elicited truth, and established the king in the place of his father." It does not appear from these statements who the father was, but we are led to assume that he may have been Seti Merenptah II.

We find no mention of architectural progress during the time of Siptah; a bust and a statue of the Pharaoh have been published by Champollion, and there is reason to

believe that his reign was fairly long. A tomb at Bab-el-Molook, of considerable dimensions, was constructed by his queen Ta-user, who is designated the grand spouse of Siptah; but no trace of sarcophagus, either of Tauser or of himself, has been discovered.

SETNEKHT.—The preceding reigns, one of them very short, were inglorious to Egypt. Amenmeses was considered and treated as an usurper, and Siptah, with some claim to legitimacy, was set up in his place. Very possibly there were other disputants for the throne, but there cannot be a doubt that, at the death of Siptah, family discords prevailed, and anarchy became universal. The opportunity was thus unhappily given for the invasion of a foreigner, and a certain Areos, a Syrian, succeeded in getting possession of the country and subjecting it to tribute and spoliation. Then it was that Setnekht took the lead as a patriot, conquered the invaders, restored peace and order, revived the national religion, and ascended the throne of Egypt with the honorific title of Userkhau-Meramen. The story, however, is so well told by Rameses III, son of Setnekht, in the great Harris Papyrus,\* that we cannot do better than quote from his address to the chiefs, civil and military, to the troops, to the Sardinians, to the numerous auxiliaries, and to the people of Egypt:—

“Listen:—I make known to you my deeds of glory that I as king of men have done. It so chanced that Egypt had

\* This important document, “one of the finest, best written, and best preserved” yet discovered in Egypt, measures 133 feet long by 16½ inches wide. It was found with several other papyri in a tomb behind Medinet Haboo, and purchased by Mr. A. C. Harris, of Alexandria. It is now divided into seventy-nine sheets, mounted on cardboard, and is preserved in the British Museum.

turned herself inside out. Of those who remained within there was never a master for a great number of years. For a time Egypt was in possession of governors of nomes and cities, who slaughtered one another, strange, extraordinary though it seem. After a course of years, Aarsu, a Syrian, became a governor over them, the whole country did homage to him, every one vied with his neighbour to waste his means in adulation of him. Even the gods were treated no better than men, and the offerings to their temples were withheld. Then the gods being appeased, to restore Egypt to its proper balance, they set up their son, issue of their flesh, as king, to him be life, health, strength! over the country, on their grand throne. Userkhaura-Meramen, to him be life, health, strength, son of Ra, Setnekht Merenra Meramen, to him be life, health, strength. He was like unto the god Khepra; like the god Set, when enraged. He took the command of the whole country, which was in a state of revolt; he slaughtered the ruffians who ravaged Lower Egypt; he made pure the great throne of Kemi. He was king, to him be life, health, strength, of the two regions in place of the god Tum. He reorganised that which had been disturbed; every man saw his brother again from whom he had been fenced off as by a wall. He founded temples with holy offerings that due service should be rendered to the divers orders of the divinities in accordance with their respective rights. He promoted me to the dignity of heir to the throne of Seb, and made me chief mouthpiece of the kingdom of Egypt, for the administration of the united country. For him, he has sought his repose, in his double horizon, as the divinities ever were wont, and the ceremonies of Osiris have been celebrated for him; he has ended his navigation of the river in his royal bark, and

has reclined himself in his temple of ages in Western Thebes."<sup>\*</sup>

Setnekht is an example of that curious Egyptian instinct which led certain of the Pharaohs to erase the escutcheons of their predecessors and substitute their own, sometimes from motives of hatred, sometimes from ambition, and sometimes apparently from sheer indolence. The most remarkable of Setnekht's appropriations was the tomb of the Queen Tauser, or rather, the tomb of Tauser and Siptah. It would seem that he had begun the excavation of a tomb for himself, but was prevented from completing it, possibly on account of the swift flight of time and the encroaching feebleness of age ; he was, therefore, led to the appropriation of that of Tauser, but very respectfully, he constructed for himself separate galleries and a separate sepulchral chamber. His own tomb was completed subsequently and converted to the use of his son and successor, Rameses III. The latter Pharaoh has informed us in his famous address, that he was nominated by his father Setnekht co-regent with the Pharaoh ; and thus, with due formality, closed the nineteenth dynasty, and to Setnekht's reign Brugsch assigns the date, 1233 B.C.

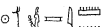
<sup>\*</sup> Adapted from Chabas' translation, "*Recherches pour servir a l'histoire de la XIX<sup>me</sup> dynastie*," 1873.



## CHAPTER VIII.

## TWENTIETH DYNASTY.

## RAMESES III.

RAMESES III was the son and successor of Setnekht, who appointed him prince elect to the throne, and adopted him as co-regent during his lifetime. At his coronation he was enrolled in the list of Pharaohs under the throne or Horus name :  Userma-ra Meramen.

The heroism of Setnekht, and his services to Egypt, entitle him to be considered as the first king of a new dynasty, but, possibly on account of his illegitimate origin, he has been allowed to remain at the fag end of the last. The son inherited the bravery and administrative capacity of the father, although the purple blood of the gods, so dear to the Egyptians, was wanting in him. In these two facts we possess a key to the events of the coming reign, triumphant successes against the foreigners, maintenance of security against possible enemies; an admirable system of national administration; but jealousy and conspiracy around the throne.

A former Pharaoh of Egypt, Amenmeses, had been styled Hek Us, or prince governor of Thebes, and now a similar compliment is paid to On by designating Rameses III, Hek An, or prince governor of Heliopolis. Like Rameses II, the famed Sesostris, he was likewise distinguished by a popular surname Ramessu-pa-neter, or Rameses the god, and this latter title was converted by the Greeks into Ramp-

sinitus, by which name he is very generally known. In the Harris Papyrus Rameses III informs us that his father Setnekht "raised him up as heir to the throne on the seat of the earth-god Seb, to be the great governor of the Egyptian dominions, in care for the whole people, who have found themselves united together again . . . and my father Amen, the lord of the gods, and Ra, and Ptah, he of the beautiful face, caused me to be crowned as lord of the land, on the throne of my parent. I received the dignities of my father, amidst shouts of joy. The people were content and delighted because of the peace. They rejoiced in my countenance as king of the land, for I was like Horus, who was king over the double land, on the throne of Osiris. I crowned myself with the Atef-diadem, together with the uræus serpent; I put on the ornament of the double plumes, like the god Tatunen; thus did I repose myself on the throne-seat of Hormakhu; thus was I clothed with the robes of state, like unto Tum."

With almost as good a grace as his renowned namesake, Rameses II, Rampsinitus might have said to the god Ptah, "I have created for thee a new Egypt, just as it existed in the olden time"; for although Egypt had been restored to peace by Setnekht, its social fabric was in a state of utter disorder at the time of his accession to the throne. As a beginning of the work of organisation Rameses III assigned to his subjects their respective ranks, placing the councillors of the Pharaoh, a dignity which we are reminded was the one held by the patriarch Joseph, at the head; next to them the princes, governors, and viceroys of the territorial departments or nomes; then the army; afterwards the auxiliary or mercenary forces, composed of Sardinians and Libyans; and, lastly, the officers and servants of inferior degree.

"I have expanded," he says, "the frontiers of Egypt on all sides, and have beaten back the invaders. I have conquered the Danaians, the Teucrians, the Pelasgians, the Sardinians, and the Oscians, and brought captives to Egypt, innumerable as the sands of the torrents; I have lodged them in fortresses bearing my name (Ramesseum), themselves and their families, by hundreds of thousands. I tax them for the supply of stuffs for the temples; and corn, both for the temples and the granaries. The Shashus (Bedouins of the East) also have I reduced to order, I have overthrown their huts, I have carried off their goods and their cattle innumerable, and have brought them captives into Egypt for the service of the temples."

Proceeding onwards, he narrates the dispersion of the Libyans from the western frontier of the Delta, where, in consequence of the supineness of former Pharaohs, they had been allowed to establish themselves, just as on a prior occasion, the people of the Hyksos had taken possession of the frontier of the east. The Libu and the Mashuashas had settled in Egypt, they had encroached upon the western zone, from Memphis to Karhana, they had crept onwards to the great river (Nile) and having reduced the cities of Kaoutout, had been for many years in Egypt. "Behold, I slew them, I struck them down at one blow. I conquered the Mashuashas, the Libu, the Sabatas, the Kaikashas, the Shaiape, the Hasas, the Bakanas. I stretched them in their blood, I transformed them into cemeteries. I made them recoil with dread from the very sight of the frontier. Those who survived the massacre I led captive in great numbers, in front of my cavalry, they were tied together like geese, their chiefs, the children, by tens of thousands, their cattle without number, hundreds of thousands. Their military

chiefs were marched into the fortresses which bear my name, and were put in command of the auxiliaries ; and the trained men were made sailors in my ships. Their women and children were likewise lodged in the fortresses ; and their cattle were taken to the Temple of Amen to supply the god with herds for ages to come."

He then tells us how he built a great reservoir in the country of Ayina ; he surrounded it with a wall which was like a mountain of iron ; the wall was 30 feet in height, it had twenty faces ; inside, it was furnished with quays, and its doors were of cedar, with bars and locks of bronze. Chabas suggests that this reservoir may have been the site of the wells of Beersheba, situated half-way between Hebron and Rehoboth, on the road between Syria and Egypt. This place was the southern limit of Judæa and of the empire of Solomon, where two springs still exist, called by the Arabs Bir-es-Sabooah, or fountain of lions. These are the wells which the Almighty pointed out to the despairing Agar in the wilderness. Abraham and Abimelech disputed over them, Abraham alleging that he himself had dug them.

Then he tells us of an expedition to the holy land of Punt, for which he equipped large vessels and barks ; they were manned with many seamen and servants : " Auxiliary chiefs were in command over them, with clerks and subaltern officers to provision them ; there were vessels of every size, and tens of thousands ; sailing from Kat on the high sea (Red Sea), they arrived safely and without impediment at Punt. There they freighted the vessels and barks with the produce of Taneter, with the marvellous mysteries of that country, abundance of the perfume Anti (a gum resin) of Punt, tens of thousands of packages, innumerable. The sons of the chiefs of Taneter come bringing their tribute,

and they arrive safely at Coptos. Their riches are conveyed safely from the landing place ; they were laden on asses and on the backs of carriers, and when they reach the river (Nile) they are shipped into barges. The sons of the chiefs bringing the tribute, are conducted into the royal presence ; their admiration is unbounded, they prostrate themselves before my face and sniff the earth ; I counsel them for their safety and their comfort, and for their guidance from day to day."

Next he refers to the mine countries of Ataka and Sinai : "I sent messengers to the country Ataka to the great foundries of copper ore ; their ships embarked all they wanted ; others, on foot, went with asses ; never was the like heard of before, since there were kings. The ships returned to Egypt with tens of thousands ; their freight was heaped up at the *dépôt* in ingots of copper, hundreds of thousands, their colour like that of gold ; I displayed them as marvels before all the world. To the country of Mafek (Magharah) of my mother Hathor, regent of Mafek, I sent a deputation headed by officers of rank, to offer to her—silver, gold, the stuff *souten*, the stuff *mak*, and presents as numberless as the sands of the sea ; and in return, they brought me back true mafek in marvellous quantity, in a multitude of bags, such as has never been twice seen since there were kings."

Then does the Pharaoh depict the blessings of profound peace throughout the country : "I have planted trees and shrubs, to the end that the people should sit under their shade. To unprotected woman there is freedom to wander through the whole country wheresoever she list, without apprehension of danger : my soldiery, infantry and cavalry, live a life of repose. The Shardanas (Sardinians) and the Kahaks (Libyans) at rest in their towns, lie the length of their backs.

Kush attacks us no more. The miserable Kharu (Syrians) pile their bows and their arms in the magazines ; they gorge themselves and get drunk ; they make themselves jolly, with their wives and their children beside them. They never care to look back, their hearts are content with the present ; for to them I am as a conqueror who has the right to dispose of them, body and limb, such as to me seems fit."

The Harris Papyrus, from which we have quoted thus fully, is amply corroborated by the pictorial illustrations so abundantly displayed on the walls of the temple of Rameses III at Medinet Haboo, in Western Thebes. The southern extremity of this once magnificent building is supposed to have been the palace of the king: the northernmost end was the temple proper, and the two piles of building are connected by an avenue 265 feet in length. The painted sculptures of the palace have been assumed to represent the domestic life of the Pharaoh. He is seen surrounded with female companions, some offer him flowers, others fan the air with flabella ; whilst he himself is indulging in a game of draughts with one of the ladies. But the researches of Birch and others lead to the belief that the subject relates to a passage in the Ritual, and is simply allegorical, alluding to a game of draughts played between Isis and Rampsinitus in the nether world. It is noted that the oval of his queen is always left blank, but no conclusive explanation of the fact has hitherto been given.\* The outer walls of the palace, as well as both the outer and inner walls of the temple, are decorated with battle scenes recording the engagements and victories of the Pharaoh ; and, ranged in the form of a border

\* One of his queens, Taia, was implicated in a conspiracy against the throne ; another was a foreign princess. The names of these queens may, therefore, have been suppressed in the royal ovals, on this account.

around the pictured walls, are the portraits of conquered kings, amongst whom appears "the miserable King of Kheta of the Hittites, as a living prisoner"; whence we are bound to infer that the treaty between Rameses II and Khetasira, his brother-in-law, had been forfeited during the reigns of his successors, and that some kind of retribution followed in consequence.

The events of the war with the Libyans, for the freedom of the western boundary of the Delta, are portrayed in a long array of picture-sculptures delineated on the walls of the temple at Medinet-Haboo. In the first of the series, the trumpeter is seen sounding the assembly; arms are given to the men; the king reviews his troops; he stands upright in his chariot, a lion is by his side. In a second picture, the army is drawn up in battle array in face of the enemy; the king bends his bow; the archers pour forth a torrent of arrows into their midst; they waver and fall into disorder. At this moment the chariots make a desperate charge and pursue the fugitives; the infantry with brandished swords plunge into the middle of the fight, for a moment there is a hand-to-hand struggle; but the enemy give way; they are utterly worsted. In a third picture the dead strew the field; their hands or members are cut off and collected into heaps to prove their number. In a fourth picture, the Pharaoh alights from his chariot, he harangues his chiefs, he distributes honours; whilst the secretaries busy themselves in making a catalogue of the booty, the arms, the horses, the cattle, &c. In a fifth picture the Pharaoh resumes his march, the chariots lead the van, the infantry go next; in the middle is the king; then follows the after guard. Again the trumpet sounds; again the army is marshalled in order of battle; again is repeated the charge, the rout, and the

retreat of the enemy; chariots fly in pursuit, panic reigns throughout. In another of the pictures the Pharaoh is seen in dangerous conflict with lions; one huge beast lies prostrate under his horse's hoofs, pierced with arrows and transfixed with the spear, a second is wounded and attempts to escape, while a third springs upon the chariot from behind.

A more important engagement than that with the Libyans was a defensive war against the people of the north coast of the Mediterranean and those of Asia Minor. This, called the battle of Migdol, was fought in the fifth year of the reign of Rameses. It was probably the first naval engagement in which Egypt had ever been involved, and, as far as the naval battle was concerned, may be styled an European war. The Asiatic portion of this great battle was concurrent with the naval engagement; the tribes of Asia Minor had invaded Syria from the north and defeated the Kheta, and all who opposed them, until they reached the borders of Egypt, where they were confronted by the army of Rameses III, triumphant in their recent success over their naval foes. The battle of Migdol is represented in another great picture displayed on the walls of Medinet Haboo. The Egyptians in their ships are armed with bows and spears; while men in the rigging and on the masts hurl missiles from their slings; one ship is sinking and its crew are struggling with the waves; whilst the king from the shore, surrounded with his archers, commits dire destruction on the enemies. In other parts of the halls and on the pylons, the pictures represent the siege of fortified towns; the soldiers cut down trees to demolish the walls; the gates are driven in; the hostile defenders are cast over the ramparts; and women with their children scramble for their lives into every nook of safety.



The invasion of the northern Asiatics from the foot of the Taurus mountains, from the borders of Armenia, and from the islands of Cyprus and Crete, is narrated very characteristically in the inscriptions on the walls of the temple at Medinet Haboo: "They came up leaping from their coasts and islands, and spread themselves all at once over the land. None could stand against their arms, beginning with Kheta, Kadi (Galilee), Karkhemish, Aradus, and Alus. They wasted these countries sorely, and pitched their camp in the land of the Amorites. There they plundered the inhabitants and territory as if the people had been of no account; and they came on against Egypt; but here they found a fiery furnace in all readiness to confront them. They had leagued solidly together, their hearts were full of confidence and their minds of schemes, to lay hold on the double land of Egypt, to encompass the country. The gods had permitted their approach; but Amen gave me strength and vouchsafed success to my plans; an ambush was prepared to take them in the snare, like birds. I had guarded my boundary up to Zahi, in Philistia; there stood in ambush over against them the principal leaders, the governors, the nobles, and the chiefs of the warriors. A barrier was built on the water like a strong wall; it consisted of ships of war, merchant-vessels, galleys, and boats. They were manned from the forepart to the hindpart with the bravest warriors that bore arms, and with the choicest life-guards of the land of Egypt. . . . I was like the war-god Menthu; I, King Rameses III, made a long stride in advance, conscious of my might, strong of arm, protecting my soldiers in the day of battle. They who chanced to reach the boundary of my country never again reaped harvest; their soul and their spirit

passed away together. For those who met the others on the great sea, a mighty firebrand flamed up before them in front of the mouths of the river ; a wall of iron shut them in upon the lake ; they were repulsed, they were dashed to the ground, hewn down on the bank of the water ; they were slain by hundreds, their corpses were massed in heaps. The end was a new beginning, their ships and all their possessions lay strewn on the mirror of the water." In another place it is said of them, that "They entered into the lakes at the mouths of the Nile ; their nostrils sniffed the air ; their desire was to breathe the atmosphere of a balmy climate."

Vast booty and many prisoners accrued to the Pharaoh out of these wars ; the riches were employed in erecting temples and buildings. The latter were named *Ramesseum*, after the king, and numerous *Ramesseums*, which sometimes served as garrisons, and sometimes as magazines and store-houses, were founded in the different cities ; for example, at Memphis, Heliopolis, San-Tanis, Abydos, and Thebes. The king likewise founded a temple dedicated to Amen at Karnak ; it was built half within and half outside the south wall of the first propylæum, or great court, of Rameses II. The temple was small and insignificant, and hardly worthy of the great name of the builder. The prisoners of war were usually handed over to the priests for the service of the temples ; and when the king founded a *Ramesseum* at Zahi, in Canaan, he laid a tribute on the people of the country for the maintenance of the service of the temples.

The greatest architectural work of Rameses III was, undoubtedly, his palace and temple at Medinet Haboo, which is declared in an inscription on the rocks of Silsilis to have been commenced in the fifth year of his reign. The

treasurer Seti-em-heb, who had charge of the quarries, reports, that "3,000 men were employed in getting ready the stone, 200 of whom were hewers and 800 the crews of

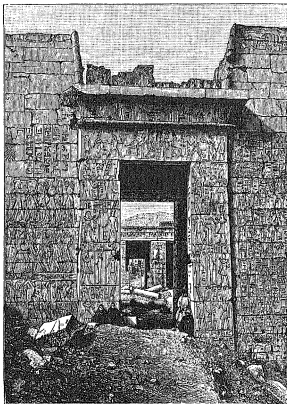


FIG. 39.—One of the pylons of the Temple of Thothmes at Medinet Haboo; through the doorway may be seen the great court encumbered with the fallen columns of the Coptic Church which once occupied its area. The front of the pylon is traced with figures illustrating the victories of Tirdakah, and the notches on the jambs of the doorway are presumed to have been made by Cambyses in order to force the ponderous granite door.

forty broad ships, probably lighters, and of eight ships with prows intended for its conveyance." Besides the numerous picture-sculptures depicted on its walls, one inscription gives a list of the feasts, the sacrifices, and the holidays; the latter would seem to have been profusely bountiful, eight in each month, beginning with the twenty-ninth day of the month, as representing the conjunction of the sun and moon, and, at the same time, the date of the creation of the world. The first of the festivals is that of the beginning of the Egyptian year, which falls on the first of Thoth, corresponding with our twentieth of July, indicated by the rising of Sirius the Sothis star, and celebrated by a sacrifice to the god Amen. Whilst one of the feasts, namely, that of the twenty-eight day of Khoiak, corresponding with the middle of November, is designated as the feast of the procession of the obelisk; the obelisk at Karnak being honoured as a divine symbol and endowed with certain privileges, amongst which were gifts of bread and libations of pure drinks.\* In Eastern Thebes he gave expression to the superstition of the times by erecting a temple dedicated to Khonsu, son of Amen and Mut, and devoted to the promulgation of oracles. This temple was enlarged by his sons Rameses IV and Rameses VIII, and received the addition of its gateway and court of columns, from the priest-king Her-Hor, of the twenty-second dynasty. Rameses confesses to a national weakness for magic and mystery when he announces to the god Amen that he has "made for him numberless talismans out of all kinds of valuable precious stones."

\* In his splendid tomb in the Valley of the Kings, Seti is represented with an ornamental plate suspended by a collar from his neck and resting against his breast. On this plate there is the figure of an obelisk, with a god at either side.

It has been said of Rampsinitus that he was endowed with the wisdom of Solomon, and with the wealth of Croesus, and both of these qualifications we have seen manifested in the course of our narrative; we have noticed how nobly he subjected personal considerations to public justice, and how readily he bestowed his riches for the adornment of Egypt. But we have now to take notice of a less pleasing subject, indeed, of a conspiracy against his throne and life, which would appear to have originated in the ambition of one of his wives, Taia by name, in favour of her son Pentaur. The conspiracy was happily discovered in time, and the Pharaoh proved his wisdom and his magnanimity by the manner in which he disposed of its details: "I am a protector and a defender for ever," he says, "I am as one with the kings of justice who are in the presence of Amen-Ra, the king of the gods; and in the presence of the watchful one, the everlasting king." He then appoints a commission to try the offenders, "those whom the country accuseth, to thee I give them in charge." The commission is composed of certain overseers of the treasury, certain comptrollers and scribes, a fan-bearer, and a royal reporter. To them the king observes: "As to the talk which men hold, I know nothing of it; go ye and judge for yourselves; in very truth I know them not; as to all that hath been done, and those who have done it, let all that they have done be upon their own heads; be just, but beware of inflicting unmerited punishment."

A papyrus in the Museum of Turin, first made known to Egyptologists by Deveria, and published in the "*Records of the Past*" (vol. viii) by Le Page Renouf, gives a summary of the judicial examination of the culprits, but without defining the precise object or the manner of their guilt.

Their numbers are such as to mark the gravity of the conspiracy; there were upwards of thirty officers of exalted rank, all of whom underwent the penalty of death, and, strange to say, three, who had originally been placed on the commission, were afterwards arraigned and sentenced to death. The young prince Pentaur, for whom it is presumed the conspiracy was set on foot, was likewise condemned to death. But "the greatest criminal of all was Pai-bakakamen, a major-domo. He was brought up on account of the offence which he committed for the sake of Taia and the women of the Khent; he had made one with them; he had carried abroad their words to their mothers and sisters who were there to stir up men and incite malefactors to do wrong to their lord." A certain number of the culprits had, like the major-domo, taken an active part in fomenting sedition; others did but "give ear to the conversation held by the men conspiring with the women of the Pa-khent, and failed to bring it forward against them. . . . Uarna, a comptroller, was brought up for having given ear to what was said by the major-domo; he turned away from it, but concealed what he had heard, he did not report it. . . . The great criminal Ban-em-uset, captain of archers of Ethiopia, was brought up on account of the message which had been sent to him by his sister, of the Pa-khent on service, to this effect: 'Incite the men to commit crime, and do thou thyself come to take part against thy lord.' . . . The wives of the men of the gates of the Pa-khent, when in company with the men, had communication in words. They were brought up before the high magistrates of the seat of justice, who found them guilty, and caused their chastisements to be inflicted upon them. . . . There were some who suffered punishment by the cropping of their noses and ears in consequence of the

failure of the evidence in defence, which they had called. The women were sent away, and arrived at the place where they now are, and where they serve in a beerhouse, together with Pa-as, and their crimes are in such wise expiated." The meaning of the last paragraph would seem to be, that the women were sent into exile, probably to the mines, the serving in a beerhouse being "their occupation in penal servitude." M. Renouf has shown that the form of death in the case of the criminals was self-destruction.

There is some suspicion that magic was one of the agencies by which the death of the Pharaoh was to have been compassed. Magic and superstition, both the conception of ignorance, entered pretty largely into the mode of thought of the Egyptians. "If I did but possess a writing which would give me power and force," spake a certain Penhi, who was superintendent of the herds. Whereupon there was given to him "a writing from the rolls of the books of Rameses III, the great god, his lord. Then there fell upon him a divine magic, an enchantment for men. He reached by such means to the side of the women's house and into that other great and deep place. He constructed human figures of wax, with the intention of having them conveyed in by the hand of the land surveyor Adiroma, to alienate the mind of one of the girls, and to bewitch the others. Some of the talk was carried in, some was carried out. Now, however, he was brought to trial on account of it, and there was found against him incitation to all kinds of wickedness, and all kinds of villainy, which it was his intention to carry out. It was true that he had done all this in conjunction with the other chief culprits who like himself were godless . . . now, however, he was convicted on account of these grievous offences worthy of death, which he had committed ;

he died by his own hand ; for the elders who were before him had given sentence that he should die by his own hand." Another fragment of papyrus (Rollin) states that a certain person "had made some magic writings to ward off ill luck ; he had made some gods of wax, and some human figures to paralyze the limbs of a man." And he had done this without the sanction of Amen-Ra ; therefore were his doings godless.

The queen of Rameses III, whose name appears on the monuments, was called Ise, or Isis, with the surname Hema-rozath or Hema-lozatha ; she was the daughter of Hebuanozanath and was of foreign extraction, possibly Khetan or Assyrian. Wars and migrations had broken down the obstacles to foreign marriages, and rendered them frequent. Thirty-one sons and daughters are portrayed on the walls of the temple at Medinet Haboo as falling to the lot of Rameses III, and the names of ten of the sons are especially recorded, for example : "Prince Ramessu I, commander of the infantry, afterwards King Ramessu IV ; Prince Ramessu II, afterwards king Ramessu VI ; prince Ramessu III, royal master of the horse, afterwards King Ramessu VII ; Prince Ramessu IV Set-hi-khopeshaf, royal master of the horse, afterwards King Ramessu VIII ; Prince Pra-hi-unamif, chief captain of the chariots of war ; Prince Ment-hu-hi-khopeshaf, chief marshal of the army ; Prince Ramessu V, Meritum, high priest of Ra at Heliopolis, afterwards King Meritum ; Prince Ramessu VI, Khamus, high priest of Ptah-Sokar at Memphis ; Prince Ramessu VII, Amen-hi-khopeshaf, and prince Ramessu VIII, Meramen.

In the thirty-second year of his reign (1200 B.C., Birch) Rameses III placed his eldest son Ramessu on the throne by his side, and concluded his political life, although there



can be no doubt that he survived for some years longer. As a finish of his celebrated discourse to his people, preserved in the Harris Papyrus, he says : " Behold, I go down to my repose in the region of Akert (Hades) like my father Ra ; I join the circle of the gods in heaven, on earth, and in the deep. Amen-ra places my son on my throne ; my son receives my dignities surrounded with peace, as Hek (prince governor) of the two regions, sitting on the throne of Horus, lord of the two worlds . . . he is the truly approved of his father. Adhere ye to his sandals, sniff the ground (prostrate yourselves) before him, stoop to him, serve him at all times ; adore him, implore him, magnify his goodness as you do that of Ra every morning, offer your tributes to him at his splendid palace. . . Work for him as one, in all his toils, carrying monuments for him, digging for him canals ; make for him the works of your hands. . . . Amen has ordered for him his kingdom upon earth, he multiplies his time of life more than that of any other king."

Provident in all things, Rameses III did not fail to prepare his tomb in the Bab-el-Molook, now so well known to us by the name of its discoverer, Bruce, also called, from the illustrations of one of its chambers, the Harper's Tomb ; whilst an important relic of the sarcophagus, its couvercle or lid, is carefully preserved in the Fitzwilliam Museum at Cambridge, the chest itself being deposited in the Egyptian Museum of the Louvre. A series of small chambers, eight or ten in number, open on the sides of the first and second corridors of the tomb, and are remarkable for the subjects of their sculptured paintings. One represents a kitchen with the various operations of the culinary art, beginning with the slaughtering of an ox ; the carcase is divided into joints, the joints are boiled in cauldrons hung upon a tripod ;

some of the attendants are making pastry, others pounding spices ; some kneading dough with their hands ; the cakes are transferred to the oven ; others are drawing off wine from vessels by means of syphons. In another chamber the walls are decorated with paintings of household furniture, remarkable for elegance of design,—sofas, couches, vases, basins, jugs, and copper utensils. A third chamber is devoted to arms and warlike accoutrements ; a fourth to ships and galleys, some with chequered sails, and all profusely ornamented ; a fifth to agricultural scenes, exhibiting the irrigation of the fields of Elysium, flooding of canals, sowing and reaping of crops, with pictures of trees, shrubs, and flowers. A sixth chamber is given over to birds, amongst others, geese and quails, with eggs, fruits, such as pomegranates and grapes, and herbs. Other chambers exhibit deities, sacred emblems, and rudders of ships ; and the last of all, a pair of minstrels, who play on harps, in the presence of Moui, the Egyptian Hercules. It is this latter chamber which suggested the popular name of the tomb. All these chambers are said to possess sepulchral wells, and the pictorial illustrations have reference to their occupants, who may be presumed to have been officers of the household of his Majesty, for example, the chief cook, the groom of the chambers, the armourer, the chief of the admiralty, the stewards, and the priest. At the end of the passage is a hall supported by columns having as capitals the heads of bulls, and on the walls of the corridors are figures of " Isis and Nepthys kneeling before the god Khnum, the deity of the Cataracts . . . the goddess of truth, Maa, kneeling on the emblem 'lord' or dominion . . . Rameses III adoring the solar disk ; the sun's disk on a hill between a crocodile and a serpent, both referring to the sun's path in the heavens ;

and scenes relating to the passage of the sun in the lower heaven, during the night, and through the regions of the Karneter or Hades."

In a paper read at the Cambridge Antiquarian Society, in 1875, Dr. Birch describes the cover of the granite sarcophagus of Rameses III, and gives a translation of two horizontal lines of hieroglyphs which run round the sides of the lid, the inscription being part of an early formula found on the coffin of Menkaura, or Mycerinus, of the fourth dynasty. "The inscription of the right side reads as follows,—that of the left being too much defaced to decipher : 'The Osiris, king of the upper and lower country, lord of the two countries, Ra-user-ma Amen-meri, son of the sun, beloved of the gods, lord of diadems, Ramessu. Ruler of On, the truth-spoken (justified through truth); thou art a god, thou art provided (established), none are opponents to thee, thou hast been awarded justification from them. . . . Osiris-Rameses, ruler of On.'"

Reviewing the history of Rameses III, we find it difficult to withhold our admiration of his brilliant career, the brave son of a valiant father, the distinguished soldier, the successful conquerer, the just and merciful judge; and we are disposed to regard with all charity, his superstition, an offspring of the age, and his unparalleled ambition in endeavouring to identify himself with his magnificent predecessors, the Thothmes and the Rameses of the eighteenth and nineteenth dynasties, and particularly with Rameses II. His palace and temple at Medinet Haboo were blended with the original temple of the Thothmes family; he carved his name on one of the pylons of the "house of Seti," at Goorneh, as though it were his own, and he erected a temple which penetrated the boundary wall of

the great court of Rameses II, and formed part of the temple of Amen at Karnak ; here, therefore, Rameses II and Rameses III, although, in point of date, more than a century apart, are made to appear conjoint builders of one section of the same temple. His admiration, his almost worship, of the great Sesostris, or, to adopt for the moment the language of the times, the great god Rameses II, led him to Aboo-Simbel and there he discovered the copestone of his greatness. Within the sanctuary of that temple, and set up between two of its colossal statues, is a memorial stone, 10 feet in height, on which is inscribed a panegyric of Rameses II ; it is conceived in terms of superlative eulogy ; it identifies the Pharaoh with the lineage and with the substance of the gods ; it places him at the head of the entire universe ; and is entitled : " The decree of Ptah Tatunen, the father of the gods, in favour of his son and representative on earth, Rameses II." Rameses III, dazzled with perpetual adulation, saw only one significance in this poetic effusion—its faithful portraiture of himself and of his own deeds ; and, with a change of name, date, and some slight change of events,\* the inscription was transferred bodily to the pylons of his own palace at Medinet Haboo, as a dedication to himself. In modern times a bold appropriation of this kind might perchance be termed a " piracy " ; but in those more primitive days it was not uncustomary, as we have already had occasion to mention, for divine Pharaohs to obliterate the names of their fellow divinities and incontinently to stamp their own signature in the vacant place.

\* Rameses III takes as the date, the twelfth year of his reign ; and, curiously enough, accepts the credit of building the city of Raamses ; although he is sufficiently prudent to omit that part of the inscription which relates to the presentation to Rameses II of the Khetan Princess.



sovereign of the two kingdoms, protector of Egypt and chastiser of foreign nations, Ra, begetter of gods, possessor of Egypt, rich in years, powerful in victories, legitimate sovereign, Ra-userma Setep-en-Ra, son of Ra, begotten of Tatunen, born of the powerful Sekhet, Ramessu Meramen, giver of life. Thus sayeth Ptah Tatunen of the lofty plumes mounted on horns, father of gods, to his beloved son, his first born, the god who grows in youth, prince among gods, master of panegyries, image of Tatunen, King Rameses II, the giver of life : I am thy father ; as a god I have begotten thee ; all thy members are divine ; when I approached thy royal mother I took upon me the image of the sacred ram of Mendes. I have dwelt upon thee in my thoughts, have fashioned thee to be my joy, have assigned unto thee a birth like unto the rising sun ; thus have I brought thee up in the presence of the gods, thee, O Rameses. Khnum and Ptah have trained thy infancy and inwardly quivered with joy as they beheld thee growing noble, great, distinguished. The princesses royal of the temple of Ptah and the Hathors of the temple of Tum are full of glee ; their hearts rejoice ; their hands are thrown up in exultation at the sight of thy beautiful and amiable majesty. Gods and goddesses alike exalt thy beauty and magnify thee in the praises which they address to me ; thou, say they, art our father who hast given us birth, but one god there is who is thine equal : it is the god Rameses. I look on thee and my heart is rejoiced ; I embrace thee in my arms of gold ; I clothe thee with lasting life and purity. I strengthen thee with power and goodness ; I fill thee with gladness, contentment, pleasure, and delight. I ordain that thy heart shall rejuvenate like mine own ; thee have I selected and chosen ; I have given

thee a perfect heart and persuasive speech ; thou knowest all things from remotest times ; to all the dwellers on the earth thy wisdom hath given life. Thee, King Rameses, have I made an everlasting king, a prince for evermore ; out of silver have I formed thy flesh, thy bones of brass, and thy arms of iron ; thee have I clothed with divine dignity, and thou dost govern Egypt with legitimate sovereignty. To thee have I given an overflowing Nile, which fills thy country with abundance, with riches, and with produce ; wherever thy feet tread thou shalt find abundance ; I give thee wheat sufficient to last the country for ever, the corn is like unto the sands of the seashore ; the heaps thereof reach upward to the skies, and the congregated masses are like unto mountains. Joy and congratulation fill thine heart when thou seest the fishing successful and the abundance of fish which swarm around thy feet ; to thee doth all Egypt pour forth her gratitude. I give thee the heavens and all which they contain ; Seb yields up to thee the entire produce of his earth ; the refreshing waters float towards thee their flocks of geese ; Horsekha brings thee his gifts, which are the fourteen forms of Ra ; Thoth hath spread them everywhere about. Thine is the will to give strength by thy word, for thou art Khnum, thy royalty hath life, in its power and force, like unto Ra, from the beginning of his reign. It is thine, King Rameses, to carve the mountains into statues, high, exalted, eternal ; to thee likewise I confer the privilege of graving the rocks in distant lands with inscriptions that shall bear thy name. On every work undertaken by thee I bestow success ; the labourers are thine, so likewise are all creatures, biped and quadruped, all that fly through the air and every creature that bears wings. I have inspired the hearts of every

nation to lay their gifts at thy feet ; they themselves and their princes, high and low, with one consent, seek to please King Rameses. Magnificent is the dwelling which thou hast built as a barricade to the frontier of Egypt, the city of Rameses ; solid is its foundation like the four columns of the heavens ; and thy palace which thou hast built therein resounds with celebrations to thee like unto those which, in the inner land, they offer to me. On thy brow, I myself have placed thy crown, and when thou appearest in the great hall of the double throne, gods and men do celebrate thy name, even as they do mine on my festal day. My statues hast thou carved, and their shrines hast thou constructed, even as I myself did in the ancient time. In my place and on my throne thou holdest sway, and years have I allotted thee, by thirties. All thy members I endue with life and happiness. I protect thee in thine absence, and I give unto thee strength and health. My will it is that Egypt shall be thine, and that she shall be permeated throughout with life and purity. It is through me, King Rameses, that the force, the vigour, and the power of thy sword reach all mankind ; thou hast bruised the heart of all nations ; I have cast them under thy feet ; thou fillest their eyes daily, and they bring to thee the foreign prisoners ; the chiefs and grandees of all nations make offerings of their children to thee ; to thy valiant sword I yield them up, that thou mayest do unto them as pleaseth thee best. It is my behest, King Rameses, that dread of thee shall possess their souls, and thy will their hearts. The fame of thy valour shall spread through all nations, and fear of thee reach the lands of the foreigners ; princes tremble at the bare thought of thee, thy majesty is stamped on their foreheads. They come to thee as suppliants for thy



mercy ; thou givest life or death to whomsoever thou wilt ; the throne of all countries is thine. My sanction hast thou to display thy admirable talents and accomplish all thy excellent designs ; ruled by thee, the country is full of happiness, and Egypt never ceases to rejoice. I have distinguished thee, King Rameses, by virtues so exalted that heaven and earth tremble with joy, and all they contain celebrate thy being ; the mountains, the waters, the very walls vibrate at the sound of thy great name ; the people of the Kheta, since they have perceived how much I have done for thee, have become the slaves of thy palace. It was I who put it into the hearts of the Kheta to win thy favour by their homage ; their chiefs are thy prisoners, all their possessions are no more than a tribute dependent on the will of thy majesty : to whom be life, health, strength ! The eldest daughter of the Kheta Prince heads their procession to pacify the King of Egypt, Rameses ; her charms are marvellous, but she could know nothing of the beauty which reigns in thy heart ; thy name is blest for ever ; the happy issue of thy successes and achievements is a mighty wonder, which it might be permitted in the mind to hope, but which had never been realized before, since the days of the gods ; it was even as a scroll hidden in the library since the times of Ra down to those of thy majesty. Inconceivable was it that the Kheta could ever be brought to assimilate with Egypt ; but behold, it was I who ordained that they should fall under thy feet ; to give life to thy name, King Rameses, for ever.

“ Thereunto replies the divine king, the lord of Egypt, born like Khepra, king in the flesh, image of Ra, begotten by Ptah Tatunen, the father of the gods, who appears before him : -

"I am thy son, thou hast placed me on the throne, thou hast delegated to me thy royalty, thou hast brought me into the world in thy likeness; thou hast given to me all thou hast created. Let my acts prove my endeavours to do all that thou canst desire. Since I have been made by thee the sole master, equal to thyself, I have provided the country with all its needful wants, for thy sake will I renovate Egypt to be what it was in the olden time; the very gods shall be made of thy substance, even to their colour and their form. Egypt shall be the home of their choice, and shall build them their temples. Thine house at Memphis have I enlarged; it is adorned with works of art of eternal duration, objects carved out of stone, and set with gold and precious jewels; for thee have I constructed a terrace in the north, mounted by a double flight of steps; the court is magnificent; the portals are like the horizon of heaven that the multitude may find space to offer thee their adorations. Thy splendid house is erected in the midst of a walled enclosure; thy divine image, in a mysterious shrine, reposes in its sanctuary. I have provided the sanctuary with priests and prophets in abundance; also with servants and with herds. I have allotted unto it offerings by millions; and have appointed the celebration of thy great fête of the panegyry even as thyself hast ordained! All things thou yearnest for shall gather around thee at the great offering day: bulls and young oxen innumerable; joints of meat incalculable; the vapours of the fat rise upwards to the clouds and penetrate the heavens. I have contrived that every nation shall be filled with admiration at the monument I have raised for thee. I have marked with thy name the dwellers and strangers in every land; they are thine for ever; for is it not thou who hast created them to be the servants of this thy son, of him who

fills thy throne, master of gods and men, the prince who like unto thee celebrates the panegyries ; for he it is who bears the double sistrum, son of the white crown, descendant of the red crown ; who unites the two countries in peace, the King Rameses, who liveth for ever."

RAMESES IV.—Rameses the Third was the founder of a spurious race of Ramessids differing in kindred from the Ramessid family of the nineteenth dynasty, and the present Pharaoh Rameses IV was the elder son and successor of Rameses III. He received from the hands of his father a peaceful kingdom, in a time of profound calm, and on ascending the throne adopted as an honorific title the name of Userma Amenra setepenra, which signifies, lord of truth, devoted to Amen Ra, elect of Ra. Now was the war-god Menthu in repose, the Libus, the Khetas, and the Shashus were all at rest ; the times were favourable for domestic development and discovery, and the tastes of Rameses IV were set in the latter direction. A mysterious valley, dismal and sterile, takes its erratic way through the Arabian mountains, between Koptos on the Nile, and Kosseir on the Red Sea, exactly in the line of the 26th degree of north latitude. The country on the side of the Red Sea was peopled with Bedouins, who were called Erythræans, and through this lonesome valley lay the commercial route between Egypt and the Red Sea, Arabia, and the Holy Land. The valley is called Hammamat ; it was known to be rich in quarries of stone, and credit was given it of producing the precious metals. The route to Kosseir had been in use from time immemorial, but it was the intention of Rameses IV to trace out a more direct road to the south, to Taneter, the Holy Land. He also sought to discover the

capabilities and to develop the resources of the valley of Hammamat, and to this end he appointed a royal commission to explore the country and report the results of its investigation.

Former Pharaohs, so far back as the sixth dynasty, had made themselves acquainted with the valley of Hammamat ; had sunk wells to slake the thirst of exhausted travellers, had excavated grottoes, formed rock-temples for the worship of the tutelar gods, and carved tablets and inscriptions on the face of the rocks ; and it is from one of these inscriptions, of considerable length, and bearing the date of his third year, that we glean the purpose of the Pharaoh. It says : " His heart watched to seek out something good for his father Horus of Koptos, the parental source of his body. He caused to be opened for him an entrance to the Holy Land not before known, because the existing road was too distant for the people, and not easy to be traversed. Then the king considered in his mind, like his father Horus the son of Isis, how he could lay down a road to reach the place more conveniently. To effect this purpose he made a peregrination through that splendid mountain-land, rich in the creation of monuments of stone for his father and for his ancestors and for the gods and goddesses who are lords of Egypt. . . . Then did the king give directions to the scribe of the holy sciences, Ramessu-akhtuheh, and to the scribe of Pharaoh Hora, and to the Seer Us-ma-ra-nakhtu of the temple of Khem-Hor and of Isis in Koptos, to seek a suitable site for a temple in the mountain of Bukhan. When they had gone thither they found a fitting place which was very good ; there were great quarries of stone." The results of this expedition, beyond the fact that of 9,268 who originally formed it, only 8,368 survived the difficulties of the journey, are unknown ;

800 of the party were of the tribes of Ain, the red people, or Erythræans from the coast of the Red Sea.

Rameses IV has left on the monuments few traces of his devotion to architecture ; he made some trivial additions to the oracle temple of Khonsu, erected by his father at Karnak ; and carved his name on the walls and on some of the columns of the temple of Amen. Over and above this, nothing is told of him save that he was absorbed in Osiris at an early age, his latest record bearing the date of the eighteenth year of his reign ; and that his latter years were troubled by the pretensions of an usurper. His tomb at Bab-el-Molook is small but elegant, 218 feet long ; and his granite sarcophagus, which still remains in its place, because, perhaps, too heavy to be moved, measures 11 ft. 6 in. in length ; 7 feet in breadth ; and 9 feet in height.

RAMESES V.—Rameses the Fifth was not a son of his predecessor, but in reality, an usurper of the throne. He may have been, possibly, the governor of a district or of a city of Egypt ; and he may have been prompted to lay hands on the crown by the weakness of the existing rulers of the country. Rameses III, himself, had been little better than an usurper, obtaining his throne through the bravery of his soldier-father, and the legitimate succession had been seriously disturbed ; so that the mind of an ambitious man might easily have been led to recognize a right in the dangerous precedent of his predecessors. To judge by his long throne-name, Amen us Hor sa Kheper en Ra (rendered Amenhikhopeshef by Brugsch), which incorporates three of the sun-gods, Amen, Horus, and Ra, he may have been supposed to realize a plurality of deific patronage, or to have been a candidate with exaggerated expectations. The manner of

his elevation to the throne must remain for the present a mystery ; but a tablet on the rocks of Silsilis would lead us to suppose that he had firm friends among the priestly caste, and that he had been munificent in his offerings to the gods.

"Men were enraptured," writes the praiseful scribe, "at his coronation, and the gods were delighted on account of his proofs of love. . . . There was, throughout his realm, plenty without measure. He decorated the houses of the gods with ornaments, preparing them well for eternity."

Following the regal custom, he constructed for himself a tomb in the Valley of the Kings; its design was tasteful and elegant, and was thought worthy of occupation by his more legitimate successor Rameses VI. The latter Pharaoh, in taking possession of the tomb, which is at present known under his name, defaced the sculptures of the former owner and obliterated his escutcheons.

RAMESES VI\* is the acknowledged Pharaoh of Egypt in succession to the usurper Aimenhikhopeshef, and his abundant titles are divided between the legitimate Rameses and the illegitimate Amenhikhopeshef, of which latter he is styled, the Second. There is another complication in the regal succession in respect of this king, for a younger brother, seventh son of Rameses III, was at the same time high priest of the temple of the sun at Heliopolis. His name was Rameses Meritum, and he was subsequently styled King Meritum. He is supposed to have ruled over Lower Egypt in the sense of a viceroy, whilst his elder brother governed at Thebes. Brugsch tells us, in corroboration

\* Ra-ncb-ma Meramen Amen-hi-Khopeshef II. Neter Heq-On.

of this opinion, that he found the oval of Meritum carved on a stone in the midst of the ruins of the city of the sun. An episode in the slender record of the life of Rameses VI, is the dedication of a statue of the king, by an adon or governor of the land of Wawa, in the district of Derr, forty-seven miles north of Abou-Simbel. The inscription relating to this occurrence is carved as a tablet on the walls of the rock tomb of Penni, the adon referred to, who was master of the quarry and probably the sculptor of the statue; it prescribes the extent and boundaries of the lands which are devoted to the maintenance of the holy service of the monument, and declares, by way of penalties, that "any one who will not observe these demarcations, to him will Amen-Ra be avenger . . . Mut will take vengeance on his wife . . . Khons will take vengeance on his children; he shall hunger; he shall thirst; he shall be miserable; he shall vanish away."

But the most noteworthy of the memorials of Rameses VI, is his tomb in the Valley of the Kings (No. 9), misnamed by the Greeks, the tomb of Memnon, a revival of the ancient blunder of mistaking Meramen for Memnon. This is the tomb which the Pharaoh has the credit of having wrested from the possession of the usurper Rameses V; it is 342 feet long, and at its lowest level only  $24\frac{1}{2}$  feet below the surface of the soil. It is rich in mythological scenes and legends, most of which have been copied by Champollion. On a part of its walls, the soul of one of the condemned, in the form of a pig, is represented, retreating from the presence of Osiris. The ceilings of several of the chambers are decorated with astronomical subjects; whilst the vaulted roof of the great hall in which the granite sarcophagus is contained, is richly ornamented with similar illustrations.

Brugsch says on this subject: "The tables of the hours, with the time of rising of the stars which formed the houses of the sun's course in the thirty-six or thirty-seven weeks of the Egyptian year, will be for all time a valuable contribution to the astronomical science of the twelfth century before our era." According to Biot the period of the drawing up of these tables of stars would fall in the reign of Rameses VI, in the year 1240 B.C. Lepsius, however, on the authority of the same tables, considers 1194 B.C. as the proper date; which is not widely different from 1166, the calculation of Brugsch, deduced from the number of successive generations. Divergent chronological data, so vexatious to the student of Egyptology, approximate very closely at this epoch. Mariette, who represents the most remote date for Mena, nearly double that of Wilkinson, and about fourteen centuries beyond Bunsen, is now eleven years below the latter; and the difference between the extremes falls short of 100 years.

RAMESES VII and RAMESES VIII.—These Pharaohs are known to history by their names alone; they were sons of Rameses III, and held the office of master of horse under the king their father. It is also, not improbable, that they ruled in Egypt as contemporary kings.

RAMESES IX\* is indebted to two important events, that occurred in the course of his reign, for being rescued from an obscurity scarcely dissimilar to that of his immediate predecessors; one was the dedication to him as Pharaoh, of certain priestly restorations in the great temple of Amen at Karnak; and the other was an organised spoliation of the

\* Nefer-ka-Ra, Setep-en-Ra.



tombs of the kings for the sake of the precious metals and jewels buried with the mummies. He himself, as far as we know, erected no monuments, and his name and inscriptions are sculptured on those of earlier kings.

We have before had occasion to observe that the arts of war were more lucrative than those of peace. Rameses III filled his treasure-houses with wealth gained by warfare, which he devoted mainly to the temples. We cannot, therefore, be surprised, when we are told by Amenhotep, the chief priest of Amen-ra, in a legend carved on the walls of the temple at Apé, that, having found the holy house of the chief priests of Amen, of which the original structure had been erected by Amenemhat I, hastening to decay: "I took the building in hand and restored it anew in good work and in work pleasant to look upon. I strengthened its walls behind, around, and in front; I built it anew; I made its columns, which are bound together of great stones, in skilful work; I inserted in the gates, great folding doors of acacia wood, for closing them; . . . the bolts in them are of copper, the engraved designs are of the finest gold and silver. I built a great forecourt of stone which opens on the southern temple lake, for the purification in the temple of Amen. . . . the outlines of the carved work were drawn in red chalk. . . . the whole was inscribed with the full name of the Pharaoh." The king accepts the dedication with courtesy; he commands that rewards shall be bestowed on the high priest, and invests him with a badge of honour, a collar and jewels. It is the first instance in the history of Egypt of a priest making a national gift to the sovereign, and the first, also, in respect of which, the Pharaoh deigns to receive a spontaneous offering from his subject. But it is more than probable that the latter was the gainer

by the exchange. The other event, the spoliation and desecration of the ancient sepulchres, happened in the sixteenth year of his reign, and was repeated in his nineteenth year. Ten royal tombs were broken into, including—two of the eleventh dynasty, one of the thirteenth, three of the seventeenth, one of the eighteenth, and one of a queen. The mummy cases and the mummies themselves were robbed of their valuables; the former were burnt, and one mummy, that of Sebek-em-saf, after being torn from its coffin, was left negligently on the floor of the tomb. A commission composed of some of the most distinguished officials of the kingdom, councillors, governors, and scribes, with the high priest Amenhotep at their head, was appointed to enquire into the evidence of the case. Eight of the robbers were arraigned before the judicial tribunal, and, after some difficulty in establishing their guilt, were bastinadoed or put to death. The record of the trial, with several versions, is contained in the Abbott Papyrus, preserved in the British Museum.

After this period nothing more is heard of Rameses IX; he followed the judicious custom of installing his successor on the throne; who, in this instance, was his son.

RAMESES X and RAMESES XI are known only by their names, and later authorities even throw a doubt on the succession of the former. The ovals of these kings are met with on the walls of the temple of Rameses III at Apé, which had become identified with the twentieth dynasty as a family temple, and had obtained celebrity by the wisdom of its oracle, which on all grave occasions was appealed to by the great and noble of the land, and, as will appear presently, by the great of other and distant lands, to wit, Bakhten.

RAMESES XII.\* This Pharaoh has acquired a notable existence through a tablet inscription, carved on the wall of one of the courts of the oracle temple of Rameses III, dedicated to Khonsu, son of Amen and Mut, the senior personages of the triad of Thebes. The inscription in question has been translated by several eminent Egyptologists, and is published in the fourth volume of the "Records of the Past." It is stated therein : "That his majesty was in Naharana (Mesopotamia) registering the annual tributes ; the princes of all countries came prostrating themselves and offering words of peace ; the cities brought their tribute of gold, lapis lazuli, turquoise, and the rich woods of Taneter, (Arabia). The chief of the land of Bakhten likewise caused presents to be brought, and first amongst these gifts was his daughter ; she was extremely beautiful, and delighted the heart of his majesty beyond all things else ; she was made the chief wife of the Pharaoh, being named Ra-nefer-u. When his majesty, after his return to Thebes, was engaged for the first time in performing the ceremonial offices of Amen-Ra, the arrival of an envoy with presents from the king of Bakhten for the royal wife, was announced to him. On being brought into the presence of his majesty, the envoy exclaimed, ' Glory to the son of the nine-bow barbarians, let us live before thee. . . . I have come to thee, my lord, on account of Bent-rasht, the young sister of thy royal wife Raneferu ; a malady has pervaded her limbs ; may it please your majesty to send a man acquainted with things (things or books, a learned man, sacred scribe or physician) to see her.' His majesty said, ' Bring me the scribe of the houses of life and those acquainted with mysteries ; then he said unto him : I have called you to hear this message ; bring me one

\* User-ma-ra, Setep-en-ra.

intelligent in his heart and skilful with his fingers, from amongst you.' Then was brought unto him the royal scribe Tahuti-em-her; and his majesty directed that he should go to the land of Bakhten with the envoy. There he found Bent-rasht suffering under symptoms like those of one possessed of spirits, but the spirits were unfriendly to him; he was unable to contend against them.

"Again, a second time did the prince of the land of Bakhten send to his Majesty asking that the king would order a god to be sent for the cure of his daughter. And it fell out that on the second occasion, the Pharaoh was celebrating the feast of Amen at the shrine of Khonsu, and he appealed to the god, saying: 'My good lord, I am again before you on account of the daughter of the chief of the land of Bakhten, I pray your consent that Khonsu shall go to the land of Bakhten.' Whereupon the god answered: 'Give thy protection with him and I will permit him to go, to save the daughter of the prince.' Then did his majesty order that Khonsu, the giver of oracles in Thebes, should proceed in the great ark; five small boats, a chariot, and many horses accompanied the ark, to the right and left. One year and five months was the time of the journey. Then came the prince of the land of Bakhten, with his soldiers and his chiefs, and prostrated himself before the god in his ark; and the god was taken to the place where Bent-rasht was, and he made a cure of the daughter of the prince of the land of Bakhten; she was healed forthwith." Then a conversation takes place between the expelled spirit and Khonsu, the declarer of oracles; and the god Khonsu directs that his prophet should impose on the prince of the land of Bakhten a great sacrifice in the presence of that spirit. A great sacrifice was accordingly made, and the

prince, together with the whole land of Bakhten, were immensely gratified. But, communing in his heart, the prince said : ' Let that god be given to the land of Bakhten, I will not let him go back to Egypt ' ; wherefore did the god remain three years, four months, and five days in the land of Bakhten. However, the prince's conscience was uneasy, for as he lay on his couch ' he saw in a dream the god come out of his shrine ; he was like a hawk of gold, and flew on high to the land of Egypt. ' Then did the king awake in affright, and, calling to the prophet of Khonsu, he said : ' That god is not friendly to us, let him go back to his temple ; we will send his chariot to Egypt. ' Then did the prince of the land of Bakhten order the journey of the god back to Egypt, giving to him very many presents of all good things, troops, and many horsemen ; the party reached Egypt in peace. And Khonsu, the utterer of oracles, entered his own house, peacefully, in the thirty-third year of the king of Upper and Lower Egypt, Ra-user-ma-Ra, approved of the sun, who has been made a giver of life, like the sun, immortal."

At this period, the Pharaohdom of Egypt was approaching its dissolution ; the dazzle of foreign victories had ceased ; its architectural glories were exhausted ; distant countries relaxed in their fealty ; the king's sons of Kush had incurred distrust ; superstition ruled the minds of the upper classes, whilst intellect and learning were expanding in the houses of divine science, the temples, which were in reality the colleges of the empire. Khonsu, the priest, must have laughed in his sleeve at the lucky venture of his namesake, the god ; but enlightenment was as necessary among the fathers of the Church as it was amongst the officials of the State, and the approaching revolution must

be looked upon as a mere change rather than as evidence of genuine progress.

RAMESES XIII.\*—With a spark of the spirit of his ancient forefathers, Rameses Mamenra, "strong in truth," completed the erection of the temple of the oracle god, surrounding its entrance court with a colonnade. This did he "as a memorial to his father Khonsu," and the good and friendly Khonsu of Thebes "promises him reward in the kingdom of Tum." The scribe celebrates the accomplishment of this work with the too often repeated words: "splendid things has he made, many and wonderful monuments . . . no other king has done the like."

A letter, presumed to be in the autograph writing of this king, preserved among the papyri of Turin, and translated by M. Pleyte, is addressed to Painchas, one of the governors or king's sons of Kush. It alludes to the erection of a statue, giving directions as to certain details, and concludes with a threat, which is suggestive of doubtful confidence, and is calculated to awaken resentment: "Thou art to look up the hand-barrows of the great goddess, to load them and put them on board the ship. Thou art to have them brought into the presence of Jani, the major-domo and councillor (ab) of the Pharaoh, where the statue is appointed to stand. Thou art to have the precious stones brought together to the same place where the statue stands, to deliver them into the hands of the artists. Let no delay be interposed in the execution of this commission, or else I should degrade thee. Behold, I expect thy best attention to this message; such is the message which is made known to thee."

A memorial stone of the same monarch was found so

\* Ma-men-ra, Setep-en-ptah.

recently as 1876, by Mariette, in the vicinity of Abydos. It bears the date of the twenty-seventh regnal year of the king. A fourteenth, a fifteenth, and a sixteenth Rameses are also mentioned in the records of the times. Rameses the Sixteenth married the daughter of the Assyrian king Pallas-harnes, and in that way became allied with the future enemies of his country.

## TWENTY-FIRST DYNASTY.

### HER-HOR SA-AMEN.

The revolution which placed Set, in the person of Setnekht, on the throne of Egypt, and made him the patriarch of a long succession of Ramessids, was not by any means a fortunate one for the interests of Kemi. Fifteen Pharaohs (omitting the usurper Rameses V) bearing the name of Rameses, the monarchical line of the twentieth dynasty, but distinct from the blood of the Rameses of the nineteenth dynasty, have just been passed in review, and among them, the first only, Rameses III, who inherited the government when the country was wearied with civil warfare and had been restored to peace, can be said to come up to the standard of king; the remainder were all more or less deficient in the quality of royalty. The weakness of Rameses IV and Rameses VI permitted the intrusion between them of an usurper of the throne, Rameses V. Of several of the number, nothing whatever is known with the exception of their magniloquent names, and the last of the race are remarkable only for the extent to which they were priest-ridden and superstitious. No wonder, therefore, that the priest, endowed with learning and fortified with power, who possibly, had been the virtual ruler of the country for a number of years, should have found occasion to yield to the temptation of adding the temporal throne of the kingdom, to the spiritual throne of the church. An ambitious priest, forgetful of the vocation with which the gods had endowed him, now usurped the throne of Egypt, and thus we are introduced to Her-Hor Sa-Amen, the



highest personation of Horus, son of Amen,\* first prophet and high priest of the Temple of Amen; first Pope of the Children of Mizraim.

The high priest thought it advisable to follow the royal precept and display his numerous titles as the warrant of his pretensions; we therefore find him styling himself "hereditary prince, fan-bearer at the right hand of the king, king's son of Kush, chief architect of the king, chief general of the army in Upper and Lower Egypt; and administrator of the granaries (as Joseph was of old, at the court of the Pharaoh). Nevertheless, for the moment, the priestly caste had gained possession of the crown, whilst the rightful owner, Rameses XIII, with his adherents, had taken refuge in the great Oasis of the western desert. But royalty rarely submits, passively, to indignity, and the followers of the dethroned king devoted themselves vigorously to the restoration of their sovereign. In their present difficulty the ancient friendship subsisting between the Egyptian and the Kheta was remembered, and application for help was readily afforded.

Since our thoughts had been formerly drawn in the direction of the Kheta, first, as a chivalrous foe; secondly, as a principal in the famous treaty between Egyptian and Khetan; and, thirdly, as the father of the bride of Rameses II, a change had come over the land once do-



\* In this cartouche, the first group of three characters represents *amen*; the egg with a single stroke, *sa*, that is, *son*; the firmament is *her*; and the hawk, *hor*; making together *Amen-sa-her-hor*, which should be read *Her-hor-sa-amen*.

minated by that powerful tribe. The stream of migration, flowing from the north-east, towards the west and the south, had swept away the name of Kheta altogether; and had raised up the Assyrian, from the land of Assur and from the river-land of Mesopotamia, in his place. A great grandson of Rameses XIII had married a daughter of Pallasharnes the mighty chief of the Assyrians, and it is supposed to have been a successor of Pallasharnes, Naramath or Nimrod, a son of Sheshenk, who led an army into Egypt to the succour of the dethroned family.

In the meantime, Thebes had recovered some of its loyalty, or perchance, had become tired of the priestly rule; political assemblies held their meetings and sometimes open insurrection broke out amongst the people. The king, Pinotem the First, grandson of Her-Hor, who now ruled over Egypt, was occupied at San-Tanis in preparing his defences against the threatened invasion of the above-named Nimrod, and sent his son Menkheper-Ra Meramen, Pisebkhan I, to restore peace and quiet in the upper country. Menkheper-Ra had the good fortune to be successful in his commission, and, as a token of favour, was appointed to the office of high priest, in succession to his father. It is noteworthy that an important part of his policy was the restoration of the Ramessid family to Thebes; no doubt, the people had made a grievance of their banishment, and he himself may have believed that the concession was one which might be granted without danger. These facts are detailed in an inscription translated by Brugsch; the text begins with an expression of satisfaction at the arrival and with the intent of the peacemaker: "Their hearts were joyfully moved, on account of his design; he had come to Patoris (the south country) in victorious power, to restore order in

the land and to chastise all opponents ; he inflicted on them the punishment they deserved, and established the old order of things, just as it had been in the time of the sun-god Ra. He made his entry into the city with a placid mind ; the inhabitants of Thebes received him with songs of joy ; a deputation had been sent to meet him ; the majesty of the noble god, the lord of all gods, Amen-Ra, the lord of Thebes, was led out in procession . . . . the god placed him in the seat of his father as chief priest of Amen-Ra, and as general-in-chief of the army of Upper and Lower Egypt."

At the feast of Amen, on the opening of the new year, that being likewise the feast of the birthday of Isis, the god, Amen-Ra, was led forth from the sanctuary into the great hall ; then did the high priest Menkheper-Ra go in unto him to offer up prayers and set before him an offering of every kind of good thing ; and he added these words : "O thou, my good lord, there is a talk and it has become a rumour amongst the people," then having obtained the ear of the god, he continued : "this talk among the people is a plaint on account of thy anger against those who are in the Oasis, in the land which thou had'st appointed for them. . . . mayst thou be again friendly disposed towards the banished ones against whom thy command went forth . . . . I beseech thee to recall it, to heal that which is wrong ; look graciously upon this people, for there are one hundred thousand of them." The god is compliant with the prayer of the priest, who adds : "Since thou hast consented to their return, let it be published abroad that thou art friendly-disposed to the banished ones . . . . give forth a valid command in thy name that no inhabitant of the land shall be banished to the far distant

Oasis from this very day for ever ; then shall it be written down on a memorial stone to set up in thy cities to endure and to remain for ever." Menkheper-Ra concludes his speech before the god by reminding him who he is : " Thy likeness in youthful form, I was created as the source of all riches, in accordance with thy word ; when I was yet in my mother's womb, thou didst fashion me in the egg ; thou didst bring me to the light, to the great joy of thy people ; give me a permanent duration of life in thy service and purity and protection from all troubles." The finish is somewhat distrustful not to say vindictive : " If any one of the people should in thy presence be daring enough to contradict, saying that he has done great things for the people that the land might thrive ; then destroy him, kill him. And the god gave his full assent." After this, we hear of the Ramessids from time to time, as petty kings of separate cities or districts. Rameses XIV gave a daughter in marriage to an Assyrian chief Sheshenk, father of Nimrod ; and Rameses XVI is known to have occupied a residence at Thebes.

The thread of history at so distant and obscure a period can only be traced by great events. At this time Naramath or Nimrod, had been promoted to the throne of Assyria by his father Sheshenk, and had placed himself at the head of a powerful army for the invasion of Egypt. His expedition was crowned with success, but the succour of the Ramessids was overlooked, and Egypt for awhile became a province of Assyria. At the height of his good fortune, the Assyrian potentate died, and by desire of his mother was buried at Abydos. His mother was a princess of Egypt, daughter of Rameses XIV ; and she was not unmindful that proper provision should be made for the

maintenance and service of the sepulchre of her son. Nimrod was succeeded by his son Sheshenk, who took up his residence at Bubastis, and afterwards ruled as sovereign over Egypt. Sheshenk, the father of Nimrod, at this time made a journey to Thebes, and on his way thither paid a visit to the tomb of his son at Abydos. He was greatly mortified on finding the tomb neglected, its ornaments purloined, and its revenues embezzled. Full of just anger he laid his complaint before the legal tribunals of Thebes, and, with the consent of Amen-Ra, the culprits were put to death. A long inscription, copied from a memorial tablet of granite found at Abydos, but which had lost its upper half, bears witness to these events, and has been translated by Brugsch; the following are passages from this important monument: "To Amen-Ra spake the great Assyrian commander; when the chief Sheshenk had visited his son at his beautiful burial ground, where his body had been laid upon its place of rest, in the city of Nifur, in sight of the Temple of Osiris:—thou hast freed him from attaining an infirm old age, while he remained on earth; thou hast granted him rest. . . . Do thou, O, good lord, put to death the captains of the army, the scribe, the land surveyor, and all whom I sent with a commission to that estate, and who plundered the property of the altar of the Osirian great lord of Assyria, Naromath, the son of Mehet-en-usekh, which is in Abydos, and all the people who have robbed his sacred property, his people, his herds of cattle, his gardens, his offerings, and all that was dedicated to his honour. Act in accordance with thy great spirit from the beginning, to reinstate them again, and to replace the women and their children. . . . Then the great chief had the statue, in the form of a walking man, of the Osirian

great commander of Assyria, the great chief of chiefs, Naramath, brought up the river to Abydos. There were in attendance on it a large body of soldiers, in many ships, no man knows their number. . . ."

Then follows a long list of the appointments and provisions for the altar, in attendants and supplies. Brugsch adds to this legend that, by a fortunate concurrence of circumstances of fate, part of the statue spoken of (Nimrod) in the above paragraph, is still in existence. "From the hieroglyphic inscription chiselled upon it, which has been thoroughly well preserved in the most important passages, I have recognised it in a sitting (?) figure of red granite which is exhibited in the middle of the chief hall of the Egyptian collection at Florence. . . . Who could ever have supposed that this headless statue represented the likeness of a great Assyrian leader of about one thousand years before Christ."

Brugsch likewise makes known an edict, copied from an inscription on one of the walls of the Temple of Amen at Thebes, relating to the property of Queen Karam-at, wife of Sheshenk I. This princess was a daughter of Rameses XIV, and, in consequence of the revolution, had been deprived of her property. Her marriage with the Assyrian chief, rehabilitated her in her financial privileges, and the command was issued that her former possessions should be restored. The legend concludes by saying: "They who shall keep back any object thereof, one morning after another morning, to them shall our great spirits be heavy. We will not be any help to them, we will sink their noses into the earth."

The monuments of this period are necessarily very few, but still are sufficient to show that there was probably a

succession of six priest rulers, Her-Hor, Piankhi, a first and a second Pinotem, and a first and a second Piseb-khan. Her-Hor completed the temple of Rameses III, dedicated to Khonsu at Karnak, adding to it its pylon and colonnade; and on the walls of this building he is mentioned as having contributed to the decoration of several of the temples of Thebes, and to have levied tribute on the Rotennu, a nation of the Assyrians.

# TWENTY-SECOND DYNASTY.

## SHESHENK OR SHISHAK.

The Twenty-second dynasty, or first Assyrian dynasty, introduces us to new names in connection with the government of Egypt; a certain Assyrian prince, Sheshenk marries a great-grand-daughter of the deposed Pharaoh of the twentieth dynasty, Rameses XIII. The son of Sheshenk, Naromath or Nimrod, by name, invades and conquers Egypt, and Egypt in consequence becomes a province of Assyria. In the zenith of his success Nimrod dies and is buried at Abydos, and his son Sheshenk mounts the Egyptian throne, and is thereby constituted the founder of the first Egypto-Assyrian dynasty. Sheshenk, under the title of Sheshenk I, with the throne-name Het-kheper-Ra Setep-en-Ra, establishes his seat of government at Bubastis, and the dynasty for that reason is named Bubastite. Marriages between the Ramesids and the Assyrians were not infrequent, and a family relationship was set up between the legitimate race and the Assyrian rulers. The latter were descended from a priestly caste, and maintained a bond of intimacy with their Semitic brethren. Jeroboam, when he fled from the anger of Solo-



\* The hieroglyphs composing this cartouche are the two figures representing a little garden, standing for the letters *s*, *s*, the zigzag line, *n*; and the angle, *g* or *k*; making, with the complementary vowel, *e*, *Seseng*. Birch, however, writes the name *Shishank*, and we are constrained to defer to so high an authority.



mon, found an asylum at the court of Sheshenk, and the latter, the Shishak of the Bible, joined his forces with those of his guest in a successful campaign against the people of Judah, led by Rehoboam. This campaign resulted in the overthrow of 150 cities and towns, whose names are recorded on the south wall of the great Hall at Karnak. Sheshenk is there represented as inflicting punishment on a group of Syrian people, whom he grasps by their hair, in the presence of Amen; and the Thebais and other different places are indicated by shields which bear a plan of each town. At the end of this campaign Sheshenk became the conqueror of Jerusalem.

The Pharaohs of the first Egypto-Assyrian dynasty were nine in number, and their names and order of succession may be stated as follows :—

Sheshenk I.	Takerut or Takelath II.
Usaarken I.	Sheshenk III.
Takerut or Takelath I.	Pimai.
Usaarken II.	Sheshenk IV.
Sheshenk II.	

A small temple connected with the south wall of the great court of Rameses II, of the Temple of Amen at Apé, and near to that of Rameses III, was erected by Sheshenk as the sanctuary of his family; and was afterwards adopted as the memorial hall of the Bubastites, and decorated with their legends. The rocks of Silsilis bear record that "In his twenty-first year his majesty was in his capital city, the abode of the great presence of the god Hormakhu. And his majesty gave command and issued an order to the priest of the god Amen, the privy councillor of the city of Hormakhu, and the architect of the monuments of the lord of the land, Horemsef, whose skill was great in all manner of work, to hew the best stone of Silsilis, in order to make

many and great monuments for the temple of his glorious father Amen-Ra, the lord of Thebes. His majesty issued the order to build a great temple-gate of wrought stones which should add to the glory of the city, to set up its doors several cubits in height, to build a festival hall for his father Amen-Ra, the king of the gods, and to enclose the house of the god within a broad wall. And Horemsef made a prosperous journey back to the city of Patoris (Thebes) to the place where his majesty resided, and he spake to him thus: "All thy words shall be accomplished, my good lord. I will not sleep by night, neither will I slumber by day; the building shall go on unremittingly, without rest or pause."

On another memorial tablet in the quarries of Silsilis, Sheshenk the king, with his eldest son Auputh, are presented by the goddess Mut to the three chief gods of Egypt, Amen of Thebes, Hormakhu-Tum of Heliopolis, and Ptah of Memphis; the praises of the king are heralded before the great gods; and the king replies as follows: "My gracious lord, grant that my words may live for hundreds of thousands of years; it is a high privilege to be the servant of Amen; grant me recompense for what I have already done, a lasting kingdom. I have caused a new quarry to be opened for him for the beginning of the work. It has been carried out by Auputh, high priest of Amen, and the commander-in-chief of our most excellent army, the head of the whole body of warriors at Patoris (Thebes), son of Sheshenk I, for his lord Amen-Ra, king of gods: May he be granted life, welfare, health; a long term of life, power, and strength; and old age with prosperity."

Sheshenk reigned twenty-one years; his eldest son Auputh, the high priest of Thebes, a dignity which had been per-

petuated since the time of the priest-kings, died before himself, and the successor to the throne was his second son.

USAARKEN I or OSORKON, in Assyrian, SARGON, the second son of Sheshenk, married two wives, who bore him each a son—Takelath and Sheshenk. Takelath, being the firstborn, became the hereditary prince, whilst his younger brother, although enjoying nobler blood on the side of his mother, who was daughter of Hor Pisebkhan II, formerly King of Tanis, was appointed high priest of Amen and commander-in-chief of the whole Egyptian army.

TAKELATH or TAKERUT I, in Assyrian, TIGLATH, succeeded to the throne of Egypt as the first of his name. He married a princess of the Usaarken family, and had a son, who, in succession to his father, became Usaarken II. Usaarken II, with a long throne-name recalling the titles of the new empire, for example: Userma-Ra Setep-en-Amen, Meramen, Sa-Bast, was prophet of Amen and commander-in-chief of the army during the lifetime of his father Takelath. His memory is signalised by the death, in the twenty-third year of his reign, of an Apis bull, which was buried with the customary religious ceremonies and extravagant expenditure, in the Serapeum at Sakkarah, under the direction of his eldest son Sheshenk, high priest of Ptah at Memphis. At the death of Usaarken, the crown passed into the possession of Sheshenk, a grandson of Sheshenk I, who ascended the throne with the title of Sheshenk the Second. Sheshenk II has left no note of his existence, saving his name; the monuments are silent; and no Apis dies to leave behind him a contemporary record.

TAKELATH or TAKERUT II, was the son of Sheshenk II, and was married to a daughter of Nimrod, the high priest of Amen. Their eldest son, Usaarken, received a similar appointment; and his journey to Thebes, and his doings there, are commemorated in a memorial tablet set up on the walls of the Bubastite hall in the Temple of Amen. The duties of his office required that he should examine into the executive of the temple and regulate its endowments, its sacrifices, and its festivals; and the inscription bears date the twelfth year of the reign of Takelath. The same inscription likewise records a total eclipse of the moon which occurred in the fifteenth year of his father, "the lordly Horus," and alludes to invasions of the Ethiopians and Assyrians: "The heaven could not be distinguished, the moon was horrible, for a sign of coming events, in this land, as it happened also; for the children of revolt invaded with war both the southern and the northern regions of Egypt."

After Takelath II, the names of three Pharaohs are brought into notice, less by inscriptions in the temples than by the tablets which record the biography of the Apis bulls. They are, Sheshenk III, Pimai, and Sheshenk IV. The Apis bull had his home in the temple of Ptah-Sokar-Osiris at Memphis, and at his death, after the usual seventy days devoted to embalmment, was conveyed to the Serapeum at Sakkarah, in the necropolis or Memphis. A car of strong build and ample dimensions was kept for the occasion. The priests who had charge of the sacred bull conducted the ceremonies and recorded on tablets a memorial of the animal, which were carefully preserved. In the year 1850, while exploring the ruins of the Serapeum or mausoleum of the Apis bulls, Mariette was fortunate enough

to find upwards of 500 of these memorial tablets; and as the inscription gives the name of the reigning Pharaoh both at the installation and at the burial of the mystical brute, the tablet becomes a very important record of the kings themselves; and sometimes, as in the present instance, the only monumental proof of their succession, and probably of their existence. Brugsch gives us the translation of four of these tablets, from which we learn, not only the names and dates of the kings, but we have likewise evidence that Lower Egypt, in the time of Sheshenk III, was so far under the dominion of Assyrian influence that Apis-Tum is invoked in favour of the Assyrian Satrap Petise, and of his sons, Pef-tot-bast and Takelath.

The following is an abstract of the inscription on one of these tablets, that of the high priest of Memphis, Petise: "In the year 2, . . . under the reign of King Pimai, the friend of the great god Apis, in the west. This is the day on which the god was carried to his rest in the beautiful region of the west, and was laid in the grave, and deposited in his everlasting house and in his eternal abode. He was born in the year twenty-nine, in the time of the deceased King Sheshenk III. His glorious person was sought for in all places of Pitomih (Lower Egypt); he was found after some months in the city of Ha-shet-abot; they had searched through the lakes of Natho and all the islands of Pitomih. He had been solemnly introduced into the temple of Ptah, beside his father the Memphian god Ptah of the south wall, by the high priest of the temple of Ptah, the great prince of the Mashuash, Petise, the son of the high priest Takelath, and of the princess of royal race Thes-bast-pir, in the twenty-ninth year. The full lifetime of this god amounted to twenty-six years."

The latter Pharaohs of these times were no longer monarchs of Egypt, with the proud title of king of the upper and lower country, their sway had dwindled down to mere command over a single city, with a district more or less limited in dimensions.

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THE TWENTY-THIRD DYNASTY.



The Twenty-third dynasty, according to the lists, is made up of four kings, who reigned, collectively, eighty-nine years; but in the absence of an Apis death and of Apis tablets nothing is known of them, saving the names of three out of the number. These are: Petubast, Usaarken, and Psemaut, with the honorific titles:—Seherabra; Akheperra Setep-en-Amen, Meramen; and User-ra Setep-en-ptah. These names call to mind the city of Bubastis (Bast); of Thebes or Tanis (Amen); and of Memphis (Ptah). The seat of government was Tanis, but the lives and deeds of the Pharaohs are alike overshadowed and obscured by the violent struggles for the throne then prevailing between the Egyptians, the Ethiopians, and the Assyrians.


# TWENTY-FOURTH DYNASTY.

## BOCCHORIS.

### BAKENRENEF UAHKARA.

Amidst the ups and downs of royalty, a dynasty consisting of only a single king must be considered as an anomaly; but such an anomaly is presented to us in the instance of the twenty-fourth dynasty. The name of that king was Bocchoris, in Egyptian, Bakenrenef, with the honorific title of Uahkara.\* Bocchoris was the son of Tefnekht,† a Libyan, chief of the Mashuashas, the tribe of the western people nearest to the confines of Egypt. From the earliest times the Libyans had been intruders on the soil of Lower Egypt, to which probably they were as reasonably entitled as were the inhabitants of the Thebaid, but the superior power and strategic ability of Mena kept them within bounds. They had repeatedly been driven back by successive Pharaohs, and notably by Rameses III, but the desire to possess the fair lands of the Delta was perpetually in the ascendant; and the disorders, consequent on the weakness of the later Ramessids, the usurpation of the priest-kings, and the invasion of the Assyrians, afforded them the opportunity for which they had long been on the alert. Tefnekht, with his Libyan forces, and especially with his Mashuashas, had made himself master of the western wing of Lower Egypt, and his power extended from the Mediterranean Sea to Sais, and from the latter to Memphis. The continual,

\* , *Ba kurn f.* , *Ra-nah-ka.*

† , *t fnekht*, determinative a man.

and perhaps increasing, aggression of Tefnekht had provoked the hostility of Piankhi Meriamen, the Ethiopian king; they met in battle, and Tefnekht was overthrown; but was generously restored to his territory and possessions by the conqueror, and treated as a tributary king. Bocchoris, at the death of his father, inherited his territorial privileges; but, before long, evinced his discontent at being made tributary to the Ethiopian ruler, and unfurled the standard of revolt. He then proclaimed himself an independent king, and became the founder and sole incumbent of the twenty-fourth dynasty.

It is a matter of the deepest interest to the student of history that the name of this king, and the period during which he flourished, should have been revealed to modern times by the discoveries of Mariette in the Serapeum. The sarcophagus of the Apis of his reign was consigned to its resting place in his sixth year; and in the same compartment was placed the sarcophagus of the thirty-seventh year of King Sheshenk IV; and it has likewise been ascertained that the name of this Pharaoh in the Assyriac tongue, is registered among the minor kings who were made subject, at the conquest, to the Assyrian rule.

The independence of Bocchoris was unhappily of very short duration; his revolt, and possibly his haughty demeanour, brought upon him the anger of the Ethiopian Shebaka. He was met in battle and overthrown, and, sad to relate, was burnt alive by his conqueror; his reign scarcely overreaching the period of six years.



## TWENTY-FIFTH DYNASTY.

### THE ETHIOPIAN RULERS.

The twenty-fifth dynasty of Egypt transfers our attention from Egypt proper to that vast territory of the south called Ethiopia, through which, between the thirteenth and fourteenth degree of north latitude, the Nile winds its tortuous course. The worship of the gods, everywhere accompanying the migrations of the Egyptians, had been established at Mount Barkal, the ancient Napata, by Rameses II, and a temple dedicated to Amen was erected there in his name; whilst the religious institutions of Egypt had been maintained and respected by the Ethiopians throughout all their political differences. Thus it happened, that when the usurping priest-kings were driven from Thebes by the sword of Sheshenk, the Assyrian, they found a welcome asylum at Noph or Napata, the city of the holy mountain, and were enabled to found a new kingdom under the rule of the king of Kush. As time advanced, the Ethiopian kingdoms acquired power, and became eventually so strong that their people were tempted to venture on an occupation of Egypt. Thebes had already fallen into their hands, and the upper country was apportioned amongst tributary chiefs. At this time, the Delta was under the control of the Assyrians; and the middle country became a disputed battle-ground between the latter and the priestly claimants of Upper Egypt. It is characteristic of the age that no records are left to identify the succession of the Ethiopic rulers, the names of the kings of Kush having been carefully erased from their monuments; nevertheless, it is well known that the name of

Piankhi appears more than once amongst the successors of the first priest-king, Her-Hor.

It was while Egypt was in this unsettled state—the Ethiopians gathering power in the south, the Assyrians governing the north, the intervening country divided between both extremes, no longer united under one empire, but severed into a multitude of independent and semi-dependent principalities and kingdoms—that an insurrection occurred in the Delta, and the insurgents gained possession of a great part of Middle Egypt. The revolt was headed by Tefnekht, the Libyan king of Sais and Memphis; and Tefnekht was joined by several of the kings and rulers of the petty States of the Delta. The Ethiopian king, Piankhi



Mer Amen, treated this incursion as an in-

fringement of his territory, and, confident in his strength, sent an army down the Nile and carried victory into the lower country, which latter he subjected to his tributary rule. The history of this successful expedition is related in an inscription of considerable length, the inscription of Piankhi, carved on a large block of granite at Mount Barkal, and translated by several Egyptologists. The following is an abstract from the translation of that inscription, by the Rev. T. C. Cook, published in vol. ii of the "Records of the Past."

In his 21st regnal year, the king Piankhi Mer-Amen issues a proclamation beginning with the words, "Hear what I have done, beyond all that my ancestors have done." A messenger comes to him to report that the great chieftain of the west, Tefnekht, accompanied by other chiefs, "sailing up the stream with multitudes of warriors and chiefs and

governors, like hounds at his feet," had occupied the whole country through which he had passed. Nimrod, the Assyrian prince, had demolished his own city, Hermopolis Magna, that it might not be taken; had gone to be the follower of Tefnekht; and had renounced allegiance to his majesty.

Then his majesty sends his commands to the princes and generals who were over the realm of Egypt, that they should go forth destroying, that they should capture its men, its cattle, its ships; that the labouring men should be driven in from the fields, and the towns blockaded. Fresh troops with reinforcements are sent into Egypt, they are urged to speed; he exhorts them that they should not wait for attack, but hurry on and harass the invaders. "Grant," he says, "that they are marshalled as by a hero, we are not to be driven back. When you enter the city of Thebes, make yourselves pure, prostrate yourselves, and lay your arms before the divine chief; he hath done glorious deeds with his mighty arm; many shall turn their backs on the few, and one shall rout a thousand."

Having sailed down the river to Atur, Heracleopolis Magna, they met the invaders and succeeded in defeating them after a brilliant engagement. Proceeding onwards, they encountered the main body of the enemy, led by King Nimrod; with him were many distinguished commanders, amongst whom occur the names of Sheshenk and Usaarken. Then they went forth against them, and made a great overthrow of them, greater than any previous one.

Meanwhile Nimrod, king of Hermopolis, was escaping up the river, when it was said to him, Sesennu (Hermopolis) is harassed by the enemy, whereupon he entered into its fort of Un, and defended the city against the blockade of Piankhi's army. The news of this resistance to his power

made his majesty furious like a leopard. "I swear—so may Ra love me, so may my father Amen be gracious to me—I will sail down the Nile myself, I will destroy the forts which he hath built; . . . then will I give all the land of Egypt a taste of my finger."

Divers victories were gained by the army of Piankhi, but he was not to be appeased, for behold the city of Nimrod had not yet fallen; then, after the conclusion of the festival of Amen, he advanced down the stream to the district of Hermopolis, and encouraged the besiegers by his presence; many of the defenders were slain within the fortress, and their unburied corpses gave forth "a stench, verily the nostrils were without pleasant smells. Lo, Un now threw itself down prostrate in supplication before the face of the sovereign; and not many days later, Nimrod sent out his wife, a queen by marriage and birth, Nestennest, to do homage to the king's wives and concubines and daughters and sisters, to prostrate herself in the hareem before the king's wives, saying, 'I am come, O queens and princesses, we pray you reconcile the divine king, lord of the palace, whose spirit is mighty and whose justice is great.'"

After having accepted the submission and gifts of Nimrod, and examined into all his possessions, rating him soundly for that the young horses had been starved; and having likewise received the submission and presents of Pefaabast, prince of Sutensenen (Heracleopolis Magna); his majesty sailed onward to Aptmer and Merhunt; as both of these places surrendered, he did not slay a single man, but he ordered an exact account to be taken of their magazines and granaries for oblations to his father Amen-Ra. Continuing his progress, his majesty approached several garrison towns, all of which surrendered to his challenge.

Piankhi next sends an embassy to Heliopolis, saying : " Let there be no closing of gates and there shall be no fighting." Tefnekht, however, the lord of Sais, had succeeded in providing Memphis with all the necessities to resist a siege; but, instead of encouraging his garrison by his presence, he presented gifts to the chieftains of the north, and sailed away, in fear of his majesty, with the dawn of the next morning. Piankhi then encompassed the city with his fleet and with his army, and behold Memphis was captured as by a hurricane. Multitudes were slaughtered. Piankhi, however, showed his accustomed respect for the gods and their temples, and offered to both many and rich gifts. Then he purified himself in the bosom of the cool lake of the temple, bathing his face in the stream of the heavenly waters in which Ra laves his countenance, and proceeded to the sandy heights of Heliopolis, where he made a great sacrifice to Ra. He next took part in an important religious ceremony at On. The high priest brought him garlands from the temple of the obelisks. He ascended the flight of steps to the great shrine, to behold Ra, in the temple of the obelisks. The king himself, the great one, stood alone. He drew the bolt, he swung open the folding doors, he looked on the face of his father Ra, in the temple of obelisks, the bark of Ra and the boat of Tum. Then did he close the doors and set sealing clay upon them with the royal signet, and said, " I have set my seal, let no other king whatever enter therein."

King Usaarken and the prince Petisis both make submission to Piankhi, and the latter offers him all he possesses. Numerous chiefs and nobles likewise submit to his power, and Tefnekht, the commander of the mercenaries, and the king's principal antagonist, offers supplications through

his ambassadors, so that his majesty was appeased, and sent the chief Odist, Poti-amen-nesa-tatui, and the commander of the troops, Paorma. Tefnekht thereupon presented them with silver, gold, and all manner of precious things; he then went to the temple and offered devotions to the deity and purified himself with an oath. Behold his majesty was satisfied with that. All Egypt was now at the feet of the conqueror. The next morning the two sovereigns of the south and the two of the north came in their diadems to adore the might of his majesty; but they were not admitted to the presence. They were unclean, being eaters of fish; only Nimrod was permitted to enter the palace, for he was not an eater of fish. Next were the vessels laden with silver, gold, bronze, vestments, all the precious things of the north, all precious offerings of Syria, all rich products of Taneter, the holy land. Then did his majesty set sail southward upon the stream with brimming heart; he was accompanied with the congratulations of his people; his mother likewise shared in the laudation: "Happiness to thee, O cow, who hast borne the bull; thou shalt live for ever in after ages."

NUT MERAMEN, with the throne title Ra-ba-ka, was the name of Piankhi's successor; but it would appear that the whole of Egypt, with the exception of Thebes, had been lost to the crown before Piankhi's death. This, possibly, had exercised the young king's mind, for on his coming into possession of the throne he had a dream or vision which led him to make war in Egypt, to regain the lost dominion. His expedition proved successful, although the results were merely temporary; nevertheless, he thought fit to have his triumphs recorded on a tablet erected at Napata. The dream, translated by Maspero, is published in the "Records

of the Past," vol. iv, and some idea of its nature may be gathered from the following abstract :—

"The year of his elevation to the dignity of king, his majesty beheld in a dream in the night, two serpents, one on his right, the other on his left; and when his majesty awoke he found them no more. He said: 'Explain this thing to me instantly'; and lo, they explained it to him, saying: 'Thou shalt have the southern lands and shalt seize the northern, and the double crown shall be put upon thine head, for there is given unto thee the earth in all its width and breadth, and there will not be another to compete with thee in power.' This happened on the day of his coronation, so that, when he went out from the temple, finding a vast number of people following him, he exclaimed: 'Verily it is true that which I dreamt; a boon it is for him who acts after god's heart, a plague for him who knows it not.' After this he sailed down the Nile amid much rejoicing, but, meeting with opposition at Memphis, his majesty made a great slaughter among the sons of rebellion, the dead were without number. As a thank-offering for his victory, he sent word to Napata that a temple to Amen-ra should be erected. Then, he sailed further into Lower Egypt, but finding the fortresses barricaded, and none coming against him, he sat in his palace reflecting how he could contrive to bring his soldiers to reach them, when a messenger arrived, saying: 'The great chiefs are approaching to serve the king'; then did his majesty go forth, and found them stretched on their bellies, sniffing the earth before his face. His majesty said: 'Verily it is true what he, Amen-ra, bade me do.'"

With his return to the south, our knowledge of Nut Meramen comes to an end. It is presumed that differences





Mesken, the goddess resident in Abydos, giver of life, like the sun."

He had without doubt distinguished himself in the fratricidal wars which at that time prevailed throughout Egypt, and his reputation for bravery singled him out as an important ally. Hence we find that he was invited by Hezekiah\*

\* The story of Hezekiah is an episode which calls our attention to the relations subsisting between Egypt and Syria. The Hyksos colonists had long ago foreseen the greedy advance of Mesopotamia towards the land whose rivers flowed with milk and honey. The banished Ramessids had invited the assistance of Nineveh to the injury of Egypt; and the descendants of the usurping priests were ready to rent the encroachment of the Assyrian hosts. The Second Book of Kings tells how Tiglath-Pileser, king of Assyria, conquered the cities of the west; and how Ahaz, king of Judah, bribed the Assyrian to aid him in his war against Syria and Israel. Shalmeneser, the successor of Tiglath, defeated the king of Israel, and brought to light the strong bias of the Israelites in favour of the idolatry of the Egyptians; "they burnt incense in all the high places, as did the heathen. . . . They made them molten images, even two calves; and planted a grove, and worshipped all the host of heaven, and served Baal." When Hezekiah, son of Ahaz, came to the throne of Judah, he refused allegiance to Shalmeneser; thereupon the king of Assyria besieged Samaria, and after three years he got possession of it. "Now, in the fourteenth year of King Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah and took them." Hezekiah secured the protection of his city by paying a heavy bribe; but it having come to the knowledge of Sennacherib that Hezekiah was in correspondence with Egypt, "he sent a great host against Jerusalem, saying, behold thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it; so is Pharaoh, king of Egypt, unto all that trust on him. . . . Now, therefore, I pray thee give pledges to my lord, the king of Assyria, and I will deliver thee 2,000 horses, if thou be able, on thy part, to set riders upon them." Then, hoping to corrupt the people, his agent says, "Hearken not to Hezekiah, for thus saith the king of Assyria: make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine and every one of his fig-tree, and drink ye every one the waters of his cistern; until I come and take you away to a land like your own land, a land of corn and wine; a land of bread and vineyards; a land of oil, olive, and of honey, that ye may live and


to assist in expelling the Assyrians from Samaria, and we also learn that he had induced Bahal, king of Tyre, to join with him against their Mesopotamian foe. Here were reasons enough to lead Esar-haddon, son of Sennacherib, king of Assyria, to turn his arms against Egypt and endeavour to subdue the Ethiopian king. A tablet inscribed by Esar-haddon on the rocks of the Nahr-el-Kelb Pass, seven miles from Beyrout (Fig. 31, page 275), and close to the celebrated tablets of Rameses II, records the history of the descent of Esar-haddon on Egypt. It also narrates that the Assyrian king started from Aphak in the Lebanon and pursued the route by the sea coast, a distance of 200 miles, his army suffering very much on the way from thirst.

Assyrian inscriptions take the place of Egyptian records in illustration of the history of this reign; they relate the successes of Esar-haddon and his return to Nineveh after having conquered Egypt and apportioned its territory into twenty districts governed by as many kings and rulers tributary to Assyria and under her dominion, and having bound Tirhakah by treaty to abstain from further molestation. After his return home Esar-haddon was afflicted with illness, and Tirhakah, forgetting his treaty, again made his appearance before Memphis, and succeeded in driving the petty kings and governors, appointed by the Assyrian ruler, out of the country.

not die! and hearken not unto Hezekiah when he persuadeth you, saying, 'The Lord will deliver us.'" And when Sennacherib "heard say of Tirhakah, king of Ethiopia, behold he is come out to fight against thee, he sent messengers to Hezekiah" to endeavour to intimidate him by boasting words and threats. But the days of Sennacherib had well nigh drawn to an end; he was assassinated by two of his sons, whilst a third, Esar-haddon, father of Assurbanipal (Sardanapalus), succeeded to the throne.

Weakened by illness, Esar-haddon placed his son Assurbanipal on the throne, in joint majesty with himself, and retired to Babylon ; and the kings and governors expelled by Tirhakah from Egypt, came to Nineveh and claimed the protection of their sovereign. Assurbanipal, also known as Sardanapalus the warrior-king, assembled his army and marched into Egypt, taking up his quarters at the seaport of Canopus ; thence he pursued his way to Memphis, and made himself master of Lower Egypt. In the meantime Tirhakah fled to Thebes, and Assurbanipal, having accumulated the forces of Lower Egypt in addition to his own, gave pursuit to the fugitives. The army was forty days on its march to Thebes ; the city was taken after much slaughter, and Tirhakah was fain to retreat to Napata. In this expedition Assurbanipal acquired much booty, and after establishing garrisons in Lower Egypt, he returned to his home at Nineveh.

In the meantime, Necho or Nekau,\* son of Tefnekht, and king of Sais and Memphis, believing that Tirhakah would still continue to resist the rule of the Assyrians, entered into a league with the neighbouring kings of Lower Egypt, and offered his services to the Ethiopian potentate. The confederacy, however, was discovered, the leaders were secured, and Nekau, with his companions, was sent in chains to Nineveh. Then does Tirhakah make his preparations for a second expedition ; he seizes upon Thebes, defeats the Assyrians in Upper Egypt, and sweeps down the valley of the Nile to Memphis. In this strait Assurbanipal gives freedom to Nekau, and restores him to his government in Egypt, under the condition of defending his territory in the interests of Assyria, against the Ethiopian king.

\* , n, ka, n.

At the same time Assurbanipal once more takes the field ; he lays siege to the cities that oppose his advance, and after a brief campaign succeeds in recovering the whole of Egypt. Shortly after these events, Tirhakah dies, and is succeeded by his step-son Rut-Amen, the Urdamani of the Assyrians, and son of Sebaka or Sabaco. The scribes of Assurbanipal allude somewhat boastfully, and with evident satisfaction, to Tirhakah's death. "The fear of the terror of Assur, my lord, carried off Tirhakah (Tarquu), king of Ethiopia, and his destined night came. Urdamaneh, the son of his wife, then sat upon the throne and ruled the land."

Tirhakah's career of war absorbed the greater part of his attention ; but he nevertheless found time to erect a temple dedicated to Amen at Napata, and to construct the great rock-temple of Bes, renowned for its caryatid columns. And his name and inscriptions have been identified at Thebes and at Tanis. His oval is carved on one of the pylons of the ancient temple of Thothmes II, at Medinet Haboo, whilst "on a monument at Thebes he is represented conquering the Assyrians. The monarch wears the crown of Upper Egypt, and, although bearded, his face has a youthful appearance. His dress is the ordinary one, but on his breast are two hawks clasping in their claws a signet. He grasps the hair of ten Asiatic prisoners, bearded, standing and holding daggers, whom he is about to strike with his mace."\* The birth of an Apis bull in the last year of his reign affords a further memorial of this Pharaoh.

RUTAMEN or Urdamaneh succeeded to the government of an unsettled kingdom. The royal residence of the Ethiopian

\* "On some Monuments of the reign of Tirhakah," by Samuel Birch, D.C.L., LL.D, 1880. "Trans. Biblical Archaeology," vol. vii, page 193.

king was Thebes, which still remained to the Egyptian representative; and it is no wonder that a sentiment of patriotism should have led him to resent the assumption by Assurbanipal of the title of King of Lower Egypt, Upper Egypt, and Nubia. As soon as he could bring together an army of sufficient strength he made his preparations for the recovery of all Egypt, and as his enemy writes of him: "He brought Thebes under his power and collected his strength. He led out his forces to make war and battle against my army, and he marched forth. With an invocation to Assur, Sin, and the great gods, my lords, my warriors routed him in a great and victorious battle, and brake his pride; Urdamaneh fled alone and took refuge in Thebes, the city of his kingdom."

Then followed another forty days' march of the Assyrian army from Lower Egypt to Thebes, this time led by Assurbanipal in person, who was provoked to anger by the resistance of the Egyptians, and incited by vengeance to destroy as well as to conquer. Rutamen would seem to have fled to Kip-Kip, the capital of Nubia, at the approach of the enemy; the city of Thebes was taken, the palace of the king was demolished, and vast booty was amassed for conveyance to Nineveh. Assurbanipal informs us that his warriors attacked the city and razed it to its foundations, like a thunderbolt. Gold, silver, the treasures of the land, metals, precious stones, stuffs of berom and linen, men and women, great horses, huge apes, the race of their mountains, without number even for skilful tellers, they took out of the midst of the city and treated as spoil. They brought it entire to Nineveh, the city of my dominion, and they kissed my feet."

It was on this occasion that the sack of Thebes was



accompanied with so much violence and destruction ; some of the obelisks of the temple at Karnak were overthrown, statues were wrenched from their pedestals, and the gates of the palace were carried away. It is clear that Assurbanipal intended his victory to be final and permanent ; he settled the government of the minor kingdoms and districts, and returned in triumph to his native home. From this time we lose sight of Rut-Amen ; it is believed that he took refuge at Kip-Kip, the capital of Nubia ; but he does not again appear on the scene. The duration of his reign is stated to have been twelve years.

# TWENTY-SIXTH DYNASTY.

## THE DODECARCHY.

In the seventh century before the Christian era (666 B.C.), the numerous petty kingdoms founded by Esar-haddon, the Assyrian, had dwindled away, so far as Lower Egypt was concerned, until there remained only twelve, which were denominated by the Greeks, the Dodecarchy. The twelve members of this confederation of kings were bound together by mutual interests, but were still under the dominion of the Assyrian sceptre. The most conspicuous of their number was Psemthek or Psamethik, a son of that Nekau, who, after being taken prisoner to Nineveh, was restored to his kingdom of Sais by Assurbanipal. Psemthek, with the honorific surname Uah-ab-ra,\* was so fortunate as to secure in marriage the princess Shep-en-Apet, daughter of Queen Ameniritis, great-granddaughter of Piankhi, the Ethiopian king of Egypt and distinguished warrior, Psemthek himself being great-grandson of Tefnekht, the Libyan, and former antagonist of Piankhi. By this marriage, the south and the north became again re-united, and Psemthek acquired a right over Upper Egypt in addition to his own limited kingdom of Sais and Memphis.

It is the recognised belief that the house of Nekau, of which Psemthek was the worthy representative, was eminently distinguished for intellectual and strategic ability, and that Psemthek himself was looked upon with some jealousy by the rest of the confederate kings. This feeling

\*  *psmt h k*.  *Uah ab ra*.

reached its climax when, on the occasion of a grand religious ceremony, the high priest, having forgotten one of the twelve golden goblets commonly used for the libations of the twelve kings, Psemethék, with admirable readiness, received his libation into his brazen helmet. This unintentional action proved to be ominous, for an oracle had aforetime declared that he who poured his libation from a brazen vessel should become the king of all Egypt. In one sense the occurrence was unfortunate for Psemethék; a royal council was convoked; and it was thought expedient to banish him to the marsh-lands of the Delta in order to avoid the verification of the oracle.

Psemethék had retained the Egyptian instincts of his race, and this arbitrary act on the part of his colleagues detached him completely from the Assyrian cause, and led him to seek an alliance which should vindicate his Egyptian claims. On the shore of the Mediterranean, or, as it was then called, the Ionian Sea, Psemethék was brought in contact with the hardy races of the Greek islands and of the neighbouring coast of Western Asia, at that time under the rule of Gyges, King of Lydia. From Gyges he obtained assistance, and received the support of a detachment of his brave Greek warriors, chiefly Carians and Ionians. These soldiers, being clad in brass armour, were believed to be invulnerable, and their appearance realised another oracle, which had also obtained currency with the Egyptians, namely, that when brazen men sprung forth from the sea, Egypt should be restored to her native rulers. Soon after, Psemethék was enabled to put himself at the head of the brazen men of the sea, and to drive the Assyrians out of their ill-gotten possessions, never again to return.

The battle through which this great triumph was achieved



was fought at Momemphis, the modern Menouf, and the conduct of his Greek warriors endeared them deeply to their leader. He lauded their bravery; he bestowed on them rewards; he appointed them his body guard; and he allotted to them a site for their residence in Lower Egypt at "the camps," the Scene or Succoth, not far from Bubastis. This noble generosity on the part of the monarch aroused one of the peculiar weaknesses of the Egyptians, jealousy; and a part of the native army, which had been quartered for three years in the ungenial climate of Syené, thinking themselves treated with neglect, rebelled; indeed, the whole of one wing, said to have been 200,000 in number, deserted, and made their way into Ethiopia. A Greek legend found in the rock-temple of Abou-Simbel sets forth that the Greek warriors who accompanied the general Psemthek, son of Theocles, to Elephantiné, and who marched onward beyond Kerkis with a view to obtain the return of the fugitive army, carved this inscription on the rock.

Psemthek, having cleared his country of the Assyrians and having united Upper and Lower Egypt into a single monarchy, as it was in the olden time, set himself to fortify the three principal gates of the kingdom against future invasion. He placed a garrison at Elephantiné, as a barrier in the south; another at Meroe, at the Libyan boundary; and a third at the Etham of Daphne on the east. He undertook no extraneous wars of importance, but he was called upon to resist a threatened invasion of the Scythians, and in order to secure the military road between the north and Egypt, laid siege to the fortified town of Asdod or Azotus on the seaboard of Philistia. Asdod, however, was strong enough to resist his forces; and a lingering warfare was kept up against it for twenty-nine years.

A more agreeable feature in the history of Psemethék is the attention which was given during his reign to the restoration and decoration of temples, the sculpture of statues, and the construction of obelisks. His works are met with at Sais, at Philæ, at Thebes, at Heliopolis, and at Memphis. The latter city had now become the capital of the kingdom, and there he enlarged the ancient temple of Ptah. The monuments of his reign show a tendency to the revival of ancient Egyptian taste, blended with the more refined culture and ideality of the Greeks. Obelisks of his construction, quarried in the famous rock-field of Syené, were set up at Heliopolis as decorations of the portal of the Temple of the Sun, and one of them is still extant on the Monte Citorio at Rome. Tradition informs us that it was conveyed to Rome by Augustus Cæsar after the reduction of Egypt, and was erected near the church of St. Lorenzo in Lucina, subsequently to be removed to the present site. In its former resting place it fulfilled the office of gnomon or pointer to a huge sun-dial which Augustus caused to be constructed for the use of the district.

Psemethék displayed his devotion to the national religion by building a new gallery in the Serapeum of Memphis at Sakkarah, for the entombment of the sacred bulls. Two of these celebrated beasts died during his reign, and were conveyed to their eternal resting place with the accustomed pomp and ceremonial; and from the Apis tablets of the time some valuable information concerning the king himself is to be obtained. On one of these tablets it is recorded that: "In the 20th year, under the reign of King Psemethék I, the majesty of the living Apis departed to heaven. This god was carried in peace to his burial in the






beautiful land of the west, in the 21st year; having been born in the 26th year of the king of Upper Egypt Tirhakah . . . . the total makes twenty-one years." Another tablet reads as follows: "In the 52nd year, under the reign of this god, information was brought to his majesty, to wit: The temple of thy father Osiris-Apis, with what is therein, is in no choice condition. Behold the holy bodies in what a state they lie. Decay hath established its place in their chambers. Then his majesty gave orders to make a renovation in his temple; it was made more beautiful than it had been before. His majesty caused all that is due to a god to be performed for him on the day of his burial. All the dignitaries took the oversight of what had to be overseen; the holy carcass was enbalmed with spices and the cere-cloths were of byssus, the fabric most appropriate for gods. His chambers were panelled with ket-wood, sycamore wood, acacia wood, and the best sorts of wood. Their carvings were the likenesses of men in a chamber of state. A courtier of the king was appointed specially for the office of imposing a contribution for the work on the inner country and on the lower country of Egypt."

The difference of time between the death and entombment of the bull, as shown in the first tablet, is due to the death taking place in the last month of the Egyptian year; and the seventy days devoted to the preparation and embalming of the mummy, brings the burial into the second month of the following year. It is especially stated that the age of the first bull was twenty-one years, which is a little below the average of life of these pampered brutes. Moreover, the mention of Tirhakah is curiously suggestive; the bull lived twenty years in the reign of Psemethek and

as it was twenty-one years old when he died, and was born in the twenty-sixth year of Tirhakah, it is evident that that year must have been the last year of the latter king. The second tablet affords proof that the reign of Psemthek exceeded fifty-two years.

NEKAU, with the throne name Nem-ab-ra,\* succeeded his father Psemthek about the year 612 B.C., and took to wife his sister-in-law Nitaqer or Nitocris. The martial spirit of the age led him to take part in the disturbances which had broken out between the Babylonians and the Assyrians. Assurbanipal had been defeated by Nebuchadnezzar and his Babylonians, assisted by the Medes and Persians, and Nekau landed an army on the coast of Syria, to march against Karkemish on the Euphrates. He was not at war with Judæa, and would have passed peaceably through that country had not Josiah, in the pride of his power, confronted him at Megiddo, where the army of Judæa was utterly defeated. Josiah himself received a fatal wound from an arrow during the engagement, and was carried to Jerusalem, where he afterwards expired. On the throne of Josiah the Hebrews set up Jehoahaz, but the choice not being acceptable to the Egyptians, Jehoahaz was deposed by Nekau and brought as a prisoner to Egypt; whilst Eliakim, who was friendly to Nekau, was placed on the throne. Eliakim, for reasons of religious belief, changed his name to Jehoiakin, and raised the tribute demanded by the Egyptians.

Judæa had long been a tributary State to its more powerful neighbours, once while subservient to Egypt and again

\*  , *n k a u* or *Nekau*,   , *Nem-ab-ra*.

when dominated by Assyria ; so that, when the Babylonians had secured their victory over Nineveh, their next step was to assert their claims at Jerusalem. In the third year of the reign of Jehoiakin, Nekau led his army against the Babylonians, and was defeated with much slaughter in front of Karkemish. Nebuchadnezzar then followed up his advantage, drove the Egyptians out of Canaan, and took possession of the whole of Syria, with the exception of its seacoast. The Pharaoh Nekau likewise had wars nearer home ; a tablet at Konosso, near Philæ, makes mention of a battle fought by him with the Ethiopians, and his presence at Elephantiné is noted among the inscriptions found at that place.




Nekau was the first king of Egypt to organise a fleet intended for discovery, and to open up to commercial enterprise an intercourse with distant nations. He erected dockyards on the shores of the Mediterranean and of the Red Sea, in which, taught by the Greeks, he built triremes, as well as sailing ships. He also fitted out vessels manned with Phœnicians, which, starting from the Red Sea, effected the circumnavigation of Africa. Sailing due south, and afterwards keeping in view the line of the coast, they saw the sun rise on their left hand, and after a time on their right, and they entered the Mediterranean through the pillars of Hercules at Gibraltar ; the entire voyage lasting between two and three years. Nekau also had it in contemplation to connect the Mediterranean with the Red Sea, and he made some progress with the reconstruction and extension of the ancient canal of Seti I. This canal, starting from the Nile in the neighbourhood of Bubastis, led to the Bitter Lakes ; vast numbers of labourers were employed in the undertaking, and 120,000 are said to have lost their lives from privation and disease. The scheme was so gigantic that it aroused the alarm of the people lest





the country should be inundated by the confluence of the two seas ; and the priests promulgated an oracle which put a stop to its further progress.

That he was not unmindful of his duties to his faith is evinced by tablets and inscriptions on the rocks of Hammat and in the quarries of Tourah, and an Apis tablet, in the Serapeum at Sakkarah records, the munificence with which he celebrated the sepulture of a sacred bull. " His majesty King Nekau II supplied all costs and everything else in splendour and glory for this sublime god. He built his subterranean tomb of fine white limestone in well wrought workmanship ; the like of it was never done before."

Nekau's reign was prolonged for sixteen years ; he was buried at Sais, and was succeeded on the throne by his son Psemethék II. " The mummy of this king," says Birch, " was destroyed about a century and a half ago, the sacred scarabæus placed upon the region of the heart and inscribed with his name, having been brought to a convent in Paris."

PSEMETHEK II,\* son of Nekau II, reigned only six years, during which time he made a campaign in Ethiopia ; and was succeeded by his son Uah-ab-ra, Uaphres or Apries,† the Pharaoh Hophra of the Bible. His name is recorded on a small obelisk, set up by Bernini, on the back of a marble elephant, in the Piazza delle Minerva at Rome. The obelisk was brought from Sais ; and erected in 1667, at the command of Pope Alexander VII ; and the monument, by means of an inscription, enjoins the maxim, that wisdom demands a strong and vigorous mind.

\*  , *Neser-ab-ra*. †  , *Uah-ab-ra*. Birch gives the

following variant of this name:     *h aa ab ra*.

APRIES.—The Egyptian fleet created by Psemthek II did good service for his son Apries. Apries defeated the united fleet of Cyprus and Phœnicia in a naval engagement, and gained possession of Sidon; returning to Egypt with much spoil and with great renown. The Israelites, who had long been groaning under the oppressive government of the Babylonians, had now, for the third time, risen in revolt against their rulers, and Zedekiah, their king, called in the assistance of Apries. Accordingly, the Egyptian Pharaoh took the command of the combined forces, and the Babylonians withdrew out of Judaea. This success, however, was but of limited duration. Nebuchadnezzar soon after [588 B.C.] conquered Jerusalem, and many of the Jews, including Jeremiah, migrated into Egypt.



Apries also went to war with the Greeks of Cyrene, to whom he gave battle with his ally Adiacras, king of the Libyans, but unhappily, chancing to be beaten, his army conceived the idea that they had been made the victims of the king's personal ambition, and rebelled against his authority. In this difficulty he commanded Amasis, one of his generals, to recall them to reason; but the army met Amasis and saluted him as their king, and Amasis, yielding to their importunity, placed himself at their head. Apries next sent another of his generals to seize upon Amasis and bring him prisoner to the court, but his envoy, Patarbenus, proving unsuccessful in his mission, the king was highly incensed, and ordered his nose and ears to be cut off, a punishment only awarded to the meanest criminals. The rest of the Egyptian army then burst into revolt, exasperated by the cruel insult imposed on one of their generals. Apries now took the field with his Greek mercenaries against the rebels, but was beaten at Momemphis in a pitched battle, and was

led captive to Sais. There he was treated with respect as a State prisoner; but the people clamoured for his death, and were only appeased when the king was discovered strangled in his apartment.\*

Apries contributed his share towards the embellishment of his city by the construction of monuments, and buried an Apis bull in the twelfth year of his reign. The Apis tablet records that "the god-like benefactor Uah-ab-ra supplied all the costs and everything else in splendour and glory for this sublime god. Thus has he done for him who bestows life and prosperity for ever." The total reign of Apries was twenty-five years, and he was buried in the temple of Neit, in the royal city of Sais.

AHHMES II OR AMASIS,† was a soldier of fortune and filled the throne with distinction and wisdom. He had a strong bias in favour of the Greeks, and placed at their disposal the port of Naucratis; whilst he raised as a bodyguard a regiment of men of their nation, the Carians and Ionians. He likewise made presents of value to several Greek cities, and embellished the temples of Memphis and Sais. His name appears in the inscriptions of the quarries of Tourah

\* There was policy on the part of Apries in keeping his Greek mercenaries at home, instead of leading them against their countrymen of Cyrene; but this policy was construed differently by the Egyptian army, namely, as manifesting a too great favouritism of his Greeks. Then, Amasis had married a sister of Apries, and the latter had conceived ambitious schemes in favour of her husband; so that the action of the Egyptians may have been not unexpected, and perhaps gratifying to Amasis. At any rate his reception of the mission of Patarbenus was essentially uncourteous and his reply savoured unpleasantly of defiance: "Tell the king, he said, that I will myself lead the army to his very feet."

†  *Aah met sa net*; prenomen,  *khni em ab ra*.



and of the rocks of Hammamat and Silsilis. But the most remarkable of his contributions was a monolithic shrine of granite which was brought from Elephantiné to Sais. Its transport occupied 2,000 boatmen during three years, and its weight was estimated at 500 tons. Another of his public works was the burial of an Apis bull, which died in the twenty-third year of his reign.

Amasis had several wives, of whom one was a Cyrenian Greek, and another a daughter of Psemethék II. The sarcophagus of this latter queen (Ankhnas) was found at Luxor; it is carved out of black marble, is of great beauty, richly ornamented with hieroglyphs; and is at present preserved in the British Museum. He reigned forty-five years, and was buried at Sais. But before his death troubles had begun with the Persians, and these troubles are said to have had a somewhat romantic origin. The Egyptians have always been great sufferers from ophthalmia, or inflammation of the eyes, caused by the dry sand-dust for ever present in the atmosphere, and their physicians had the reputation of being good curers of that disease. Now it fell out that Cambyses the son of Cyrus, the Persian king, being attacked with a malady of the eyes, requested Amasis to send him an oculist. The oculist was indiscreet with his tongue, and spoke so warmly of the beauty of the daughter of Amasis, that Cambyses demanded her of her father in marriage. Amasis, fearing that his child might occupy a secondary position among the wives, and at the court, of Cambyses, sent him, instead of his own daughter, a daughter of Apries, named Nitetis. The deception was discovered, and Cambyses resented the affront by declaring war against Amasis. The latter, however, died before time was given for carrying the invasion of Egypt into effect.

That such a substitution really was made there can be no question ; but judging from the date of death of Apries, and that of the invasion of Egypt by the Persians, namely, at the close of the long reign of Amasis, it has been inferred that the princess in question was intended for Cyrus, the father, and not for Cambyses, the son. And the anger and violence of Cambyses is in some measure explained by the prejudice excited in his mind by Nitetis, who no doubt entertained a bitter feeling of animosity against her uncle. Thus it happened that Cambyses tore the mummy of Amasis from its coffin, had it beaten with rods as though it were the carcass of a slave, and afterwards burnt it to ashes.

As a general officer doing duty with the army, Amasis had been a favourite and boon companion with his comrades ; but, seated on the throne of Egypt, he found it necessary to make a distinction between the soldier and the king. To effect this purpose, he caused a certain golden foot-pan, which was used at his banquets, and treated with little ceremony, to be melted down and moulded into a statue representing a god. The golden statue was exposed to view in a public place ; and when the people assembled around it to offer it respect, Amasis exclaimed, " Like the golden foot-pan out of which this statue was cast, I was once a fellow companion amongst you ; but now I am like the statue itself, moulded into a nobler form ; and in this new form I claim your obedience and respect." It is needless to say that the appeal was triumphant.\*

PSEMETHEK III.—The death of the usurper Aahmes II brings to the foreground another son of the royal Egyptian

\* See M. Eugene Revillout's first article on the "Demotic Chronicle of Paris," in the "Revue Egyptologique," Vol. I, 1880.

family, Psemethek or Psammetichus, whose term of reign scarcely exceeded six months; and who was the last of the Egyptian Pharaohs. Cambyzes, the Persian king, having assembled a powerful army for the purpose of invading Egypt and resenting the affront put upon him by Amasis, gave the chief command of his forces to Phanes, a Greek general, who had formerly served under Amasis, but had subsequently deserted him and had sought preferment amongst the Persians. Phanes led the Persian army across the desert of Arabia and through Syria, and confronted Psemethek on the Pelusaic branch of the Nile. Psemethek fought well and was bravely supported by his Greek mercenaries, but was not powerful enough to resist his opponent. He retreated to Memphis pursued by the Persian commander, and prepared to defend himself in that ancient fortress. But, unfortunately, a new cause of ill-feeling sprang up between the rival authorities; a Mytilene galley, in charge of a king's herald, was sent by Cambyzes to summon the Egyptians to surrender; but they, in their anger, seized upon the vessel and destroyed its whole crew, including the sacred person of the herald. Thereupon, Cambyzes made a furious assault on the city, slew 2,000 of its defenders, including the king's son, and carried off Psemethek himself as his prisoner. In his attacks on the Egyptians, Cambyzes had the cunning to mass the sacred animals in the front of his army, and, to avoid wounding them with their missiles, the Egyptian archers were seriously hampered.

The nationality of the Egyptians had been greatly enfeebled through the disruption of the country continued persistently for so many years, but was not wholly quenched. A conspiracy in favour of Psemethek was brought to light, and Psemethek himself became the victim. He was

condemned to die by the horrible process, common among the Persians in those days, of swallowing the warm blood of a bull. With the remembrance of this act of hideous cruelty, the representative of an able and accomplished family of the native Pharaohs of Egypt, passes away from before our eyes, to give place to the new eastern power which by this time had grown up into overwhelming proportions, and was beginning to spread its waves westward through Syria and Egypt.

# TWENTY-SEVENTH DYNASTY.

## THE FIRST PERSIAN DYNASTY OF EGYPT, 527-424 B.C.

Cambyes in the Egyptian tongue became Kembathet, and like the Egyptian Pharaohs was designated by a surname,\* which may be read Ramessuth, reminding us of Rameses; or Mestura. His story is not without interest, and although he was the type of cruelty and brutality at Memphis and Thebes, he came near to be a saint at Sais. Looking back upon his life we are reminded of his sufferings from ophthalmia, we bear in remembrance the tittle-tattle of the court oculist, who could not forbear boasting about the beautiful princess at home; the eager demand of the Persian prince for the hand of the Egyptian princess; the discreet but unfortunate substitution of another princess in her stead; and then the ready declaration of war. As we learn from the narrative, Cambyes, with that powerful army, which had already achieved real victories in the East, was aided in his march across the Arabian desert by the services of the Syrian king, and the well-posted army of Pseme-

\* , *Kembathet*; a variant of this name as given by Birch is , *knbata*, *Kembata*. The prenominal is as follows: , *Mestura*.

thek III crumbled beneath his power. In like manner the remains of the Egyptian army, which had taken refuge behind the white parapets of Memphis, were besieged and defeated, whilst king Psemthek was led into captivity, afterwards to be barbarously murdered.

Thus far Cambyeses showed no mercy ; neither was he mercifully dealt with when his own time of retribution came. But there is a monument in existence which tells the whole story, as put down on stone at a contemporaneous date. That monument is a statue of Usaharpenres or Uzahorenpiris, which is preserved in the Gregorian Museum of the Vatican at Rome, and records in an hieroglyphic inscription the history of those times. Usaharpenres was a king's grandson, a priest of the goddess Neit, an admiral, and a chief of physicians. On the defeat of Psemthek he had gone over to Cambyeses, and he informs us that he did his ministering so well that Cambyeses became a worshipper of Neit, cleared her temple of the disfiguring dwellings of the foreigners that surrounded it, and was deeply impressed with her divine excellence. "When the great lord of all nations," he says, "Kambathet, came to Egypt, at that time the people of all lands were with him, he ruled this country as king in its whole extent . . . he committed to me the office of president of physicians, and kept me beside him as friend and director of temples. His official name was assigned to him as King Mestura. I made known to him the greatness of the city of Sais,\* as the city of Neit, the great mother who gave birth to the sun-god Ra . . . moreover,

\* Sais was a city of ancient Egypt, situated on the Rosetta branch of the Nile, at a distance of 40 miles from the Mediterranean Sea and 70 or 80 from ancient Memphis and modern Cairo. It reached the

of the great consequence of the dwelling of Neit; it is like



FIG. 40.—The goddess Neit, Neith or Net, the tutelary goddess of Sais, where she was worshipped as a form of Hathor. She is crowned with the hieroglyph of her name *net*, a shuttle; on her head she wears the usual wig; in her right hand is the *ankh*, or sign of life; and in her left a papyrus wand. Like Hathor, she represents celestial space, or heaven, or the dawn; and in that character is the mother of the sun-god Ra; sometimes she is armed with bow and arrow, and has been compared with Athene or Minerva. The hieroglyphs over her head are the shuttle, *net*; the egg, *sa*; and the hemisphere *t*; *sa-t* indicating her sex.

unto heaven itself . . . and of the temple of Hakheb in which the great king and lord of heaven resides . . . of the south chamber, the north chamber, the chamber of the morning sun Ra, and the chamber of the evening sun Tum. These are the mysterious places of all the gods. . . . Then the king gave command to drive out all foreigners who had taken up their quarters in the temple of Neit, and to pull down all their huts, and all their chattels in the temple, and they themselves were forced to remove out of its precincts. The king gave command to purify the temple . . . to replace the sacred property of Neit, the great mother, and of all the gods of Sais, as it had been formerly . . . all this did the king, because I had made him acquainted with

height of its greatness during the rule of the twenty-sixth or Saite dynasty, and recalls the names of the Psamethicks, of Iophra, Aahmes II, Nekan, and Cambyzes. By the Egyptians it was named —



*s, sa.*

It is at the present day a mere mass of ruins, and is called Sa-el-Hagar, or Sa of the Stones. The Stones are the remains of its palaces and temples. Amongst the latter was a magnificent building

the great consequence of Sais, for it is the city of all the gods. May they remain on their thrones in her for ever. . . . When King Kembathet came to Sais he entered the temple of Neit in person; he testified in every gracious way his reverence for the great exalted holy goddess."

After the chief physician had led the king to do all that was proper for the temple of Neit: "He protected the people under the very heavy misfortune which had befallen the whole land, such as this country had never experienced before. I was a shield to the weak against the powerful; I did all good for them. . . . I made a gift of proper burial to such as died without a tomb, I nourished all their children and built up again all their houses." He next receives a commission, probably after the death of Cambyses, from the successor of the latter, Darius I: "Now, King Ntariuth, may he live for ever! commanded me to go to Egypt," apparently for the purpose of promoting education, "in order that I might reinstate the number of the sacred scribes of the temples, and revive whatever had fallen into ruin . . . I chose them for all their schools . . . and I placed them under expert masters, the skilful in all kinds of learning . . . and the king ordered that all favour should be shown them . . . the king did all this because he knew that such a work was the best means of awakening to new life all that was falling into ruin, in order to uphold the

dedicated to the goddess Net or Neit, the Athene of the Greeks, and the Minerva of the Latins. It was in this temple that was deposited the colossal monolithic shrine of Aahmes II; whilst within its precincts were, a tomb of Osiris, and a sacred lake surrounded with colossal statues, sphinxes, and obelisks, many of the statues being carved out of basalt. Here, likewise, was a celebrated college of philosophers, which competed in reputation with Heliopolis; in its halls, Solon taught wisdom; and its physicians issued a renowned essay on medicine.



name of all the gods, their temples, their revenues, and the ordinances of their feasts for ever." Our good physician, after telling us that he received "decorations of gold" from his masters, concludes by saying: "O ye gods who are in Sais, remember all the good that has been done by the chief of the physicians, Uzahorenpiris. In all that ye are willing to requite him for all his benefits, establish for him a great name in this land for ever. Oh, Osiris, thou eternal one, the chief of the physicians, Uzahorenpiris, throws his arms around thee to guard thy image. Do for him all good according to what he has done, as protector of thy shrine for ever."

Inflated by a sense of his own greatness and power, Cambyses sent an embassy to Ethiopia to demand the submission of the people of Kush; whilst they, in reply, sent a bow to the king, such as they were in the habit of using, and bid him test his army with its strength. Smerdis alone, the brother of Cambyses, succeeded in bending the bow; and it is doubtful whether Cambyses was most provoked at the success of his brother or at the insolence of the Ethiopians. Smerdis was ordered back to Persia, and, it is said, with secret instructions that he should be murdered; while Cambyses prepared his army for the purpose of resenting the insult offered him by the people of the south. But before he departed, he tore from its sepulchre the mummy of the father who had refused to give up his daughter to the harem of the foreigner, treated it with ignominy, and burnt it to ashes. Arriving at Thebes, he dispatched an army of 50,000 men to destroy the Temple of Amen, in the great Oasis of the Libyan Desert. The Phœnicians had already refused to obey his commands to make war on the people of Carthage, their brothers of the ocean; and the army

which pursued its march to the Oasis of Ammon was lost amidst the sand of the desert. Certain it is, that not a soul returned to tell the mournful tale. The rest of his army he led into Ethiopia; where it was shamefully defeated, and virtually destroyed. Famine, as well as the enemy, thinned its ranks; and Cambyses in his retreat homewards, dispirited and infuriated, destroyed the temples and monuments of Thebes, rifled the treasuries, and carried off the golden Zodiac from the Memnonium. His army has the credit of having overthrown the colossal statue of Rameses II in the Memnonium; and, when time was wanting to do more serious mischief, the soldiers broke off the beards of the statues. The beard was honoured in their own country, and they sought to inflict the deepest injury they could invent on the rebellious Egyptians. The mind of Cambyses was in no peaceful mood when he entered Memphis and found the city in high exultation at the discovery of an Apis bull (B.C. 525). The angry monarch mistook the meaning of the joyous tumult. To his morbid fancy, it signified gladness at his defeat. In great wrath he ordered the chief magistrates of the city to be slain; the priests of Apis were summoned to his presence to be flogged; and in a state of maddened exasperation he plunged a dagger into the haunch of the bull. "If this be your god," he exclaimed, "it has but a mortal shell, and shall receive a mortal's doom."

Cambyses had spent only two years in Egypt when he was summoned home, by the report that his most powerful subjects, the Magi, were in insurrection, headed by his brother Smerdis. The monarch, with his usual impetuosity, which has been ascribed to mental disorder, flew to arms. His forces were assembled at Ecbatana, in Syria; and, reck-



of whom we have heard in the preceding reign, and was remarkable for judgment and impartiality. But another officer who acted as Viceroy of Persia, by name Aryandes, brought discredit on his country by the cruelty of his rule. Darius, who was then in Persia, returned to Egypt to quiet the disturbances which Aryandes had created. Aryandes moreover, had coined silver money, in imitation of the golden coin first manufactured in Persia by Darius, the so-called Daricus; but had impressed his own name on its face, as though he were a reigning potentate. This, with other acts of personal ambition, was regarded as treason, and he was accordingly sentenced to death. Darius likewise made war on Cyrene, to punish the people of Baree, who had murdered his governor, Arcesilaus. The names of Darius the king are sculptured on the walls of the Temple of Amen at El Khargeh, the great Oasis of the Libyan Desert, as a renovator of the temple; he also resumed the works on the unfinished canal between the Nile and the Red Sea, which had been abandoned by Nékau II. The inscription at El Khargeh is a pantheistic hymn addressed to Amen-ra in favour of Darius, by the four elements. Amen-ra is exalted as the "self-produced, with bones of silver, skin of gold, head of real lapis (lazuli), joints of turquoise, a perfect god, making his body himself, giving birth to it; he hath not come out of a womb, he hath come out of cycles."

Some curious evidence of the operations of Darius in relation to the excavation of the canal between the Nile and the Red Sea, has been brought to light by the discovery near Suez of a broken statue of the Persian king and of some stones carved both with cuneiform characters and with hieroglyphs. M. Oppert has furnished

a translation of these inscriptions, in which we read, as follows :—"A great god is Auramazda, who created heaven, who created earth, who created man, who gave to man a will ; who established Darius as king, who committed to King Darius so great and so glorious an empire. I am Darius, king of kings, king of lands of many tongues, king of this great earth, far and near, the son of Hystaspes, the Achæmenide. Says Darius the king : 'I am a Persian ; with the power of Persia I conquered Egypt (Mudraya). I ordered this canal to be dug, from the river called Pirava (Nile) which flows in Egypt, to the sea which comes out of Persia. This canal was afterwards dug there as I commanded. Afterwards, I said : go and destroy half of the canal from Bira to the coast. For such was my will.' " Darius does not give a reason for destroying half the canal, but there cannot be a doubt that the prediction of the ancient oracle had been resuscitated, that Egypt would be submerged by the sea, if the canal were completed ; and so public prejudice prevailed.

The history of Darius is amply illustrated by the Apis tablets ; two sacred bulls dying and one being born during his reign. In the thirty-first year of his reign (490 B.C.) the Greeks obtained a great victory over the Persians at the battle of Marathon ; Egypt seized upon this opportunity to revolt ; and the disorders which ensued were not allayed during the rest of the lifetime of the king.

XERXES I, named Khesiars\* by the Egyptians, was the next claimant of the throne of Egypt. The resistance to Persian rule was prolonged and obstinate, and after the

\*   Khesiars or Kheshirsh.

death of Darius a leader sprung up who assumed the sovereignty and fought manfully for the Egyptian cause. For several years the usurper king, Khabath, formerly a Persian satrap, maintained his position. He fortified the coast against the fleet of Xerxes, but was obliged finally to submit. No wonder that the Egyptians should find reason to complain that Xerxes was a more severe ruler than his predecessor Darius.

But the civil war was by no means at an end; the Egyptians in their despair called in the aid of the Libyan King, Inarus, and at the same time demanded assistance from the Athenians. The Athenians supplied them with a powerful fleet, and, thus strengthened, they deemed themselves ready to meet the vast Persian army, consisting of 300,000 men, led by Artaxerxes. They gained the first battle. The Persian army took refuge in Memphis, and therein were besieged; but, becoming impatient of bondage, raised the siege, defeated the army which came against them, destroyed the Athenian fleet, and reconquered Egypt. Inarus, the Libyan king, was impaled, as a punishment for his hostile interference, and Amyrtæus, a petty Egyptian king who had joined the revolt, took refuge amidst the maritime marshes of the Delta. After a fierce struggle of six years duration the victorious Persians placed Thannyras on the Libyan throne, and Pansiris on that of Egypt, as viceroys under the Persian rule.

Subsequent to Artaxerxes two names of Persian monarchs occupy for a short time a niche in history; these were the two brothers Xerxes II and Sogdianus, between whom a violent enmity had arisen. Xerxes II was basely assassinated by his younger brother Sogdianus; and Sogdianus survived his victim only a few months.

To these succeeded Darius II, who reigned over Persia for nineteen years ; but his Egyptian satrapy was disturbed during that period by a powerful revolt, headed by Amyrtæus, grandson of that Amyrtæus who had fled from the army of Xerxes into the marshes of the Delta. Amyrtæus was a remnant of the Egyptian family of Sais, which had contrived to maintain an independent position in Lower Egypt during the foreign rule of the first Persian dynasty ; and now, having brought to a successful issue his contest against the Persian ascendancy, was the means of founding a new Egyptian dynasty, namely, the twenty-eighth.

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
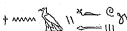
#### THE TWENTY-EIGHTH DYNASTY.

The Twenty-eighth dynasty has in Amyrtæus, called in his cartouche Amen-rot,\* its sole representative. No records of his actions are extant on the monuments, and the duration of his reign was limited to six years.

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#### THE TWENTY-NINTH DYNASTY.


The Twenty-ninth dynasty took its origin, like its predecessor, in Lower Egypt from the Mendesian nome. Naifaaurot I,\* the Nephertites of the Greeks, was the first of its kings, a valiant Egyptian chief who vigorously assisted the Greeks in their war against the Persians. He sent men and provisions to the Lacedemonian fleet and contributed powerfully to the liberation of his people from the Persian

\*  +  *naifaaurot.*

yoke. Birch says of him : "that he rarely appears on the monuments, although he partly restored the Temple of Amen at Karnak ; but his name and titles are found on the clay seal in the British Museum which had been formerly appended to some important state document." His reign was of short duration, amounting to no more than seven years.

HAKER,\* by the Greeks called Achoris, was the successor of Naifaaurot, and loyally carried out the traditions of his countrymen. He fortified that portion of the territory over which he possessed control, and did his utmost to support Evagoras, King of Cyprus, in his warfare against the Persians. The result was disastrous. The combined fleets of Cyprus and Egypt were beaten by Artaxerxes II, and Haker returned home in dismay. His name is met with "on the monuments of Egypt at Alexandria and at Medinet Haboo." But his reign was of very limited duration, only amounting to eight years.

Other two kings succeeded Haker, named Psamut and Naifaaurot II ; but their reigns were extremely short, and no trace of them has been left upon the monuments. Indeed, the duration of the whole dynasty amounted only to twenty-one years.

\*  *A a k r.*






fortifications of the coast of Lower Egypt, and to perfect the organisation of his fleet, that he might be ready to meet a threatened invasion of the Persian foe under the command of Artaxerxes II. The Persian force was apparently overwhelming, consisting of 500 galleys of war, and 20,000 Greek mercenaries. They entered the Pelusiatic mouth of the Nile and landed on its banks; but here, happily for the Egyptians, the Persian and Greek generals quarrelled for precedence, and duty and honour were sacrificed to personal vanity. Nekht-hor-heb assembled his army at Mendes, and, although opposed to a greater force than his own, succeeded in defeating the Persians and driving them back to their ships.

After the disappearance of the Persians, Egypt was left for awhile in repose, and Nekt-hor-heb, during the remainder of his reign, which extended in the whole to nineteen years, devoted his attention to the renovation of the temples of Lower Egypt, and the adornment of the temple of Khonsu at Karnak. It is said of this age, that the art of sculpture revived the elegance of the Psammethek dynasty, but was somewhat more rich in ornament. Fortunately some examples are still extant in the obelisks of black granite and the beautiful sarcophagus preserved in the British Museum. The obelisks which were found at Cairo show, according to Dr. Birch, "the admirable finish which prevailed at this period."

TET-HER, \* or TEOS, was the successor of Nekht-hor-heb. An efficient army was a necessary condition of the times, and the army of Tet-her, consisting of Egyptians and Greeks, was commanded by an able Greek general named Agesilaus.

\* , *tet-her, set-her.*

The maintenance of the army created a necessity for heavy taxation, under which the people groaned, and some indiscretion practised towards Agesilaus gave rise to considerable discontent. Under these circumstances the army revolted against their king, and Tet-her was deposed. His reign had been of only two years duration, and Nekht-neb-ef, an hereditary prince and hereditary commander of considerable note, was summoned from Phenicia to fill the vacant throne.

NEKHT-NEB-EF\* or NEKTANER, was not allowed to assume the crown of Egypt without resistance. His claim was disputed by a Prince of Mendes, and he was soon called upon to protect the country against its persistent enemies, the Persians. Just as his predecessor, Nekht-hor-heb, had to contend against Artaxerxes II, so did the present Pharaoh find himself confronted by the forces of Artaxerxes III (Ochus). Phenicia had been wrested out of the hands of the Egyptians by his opponents; and a pitched battle at Pelusium yielded up Egypt into their power. Nekht-neb-ef fled from the battle-field, nor did he turn until he had reached the shelter of Memphis. Pelusium and Bubastis were taken by the enemy, and he himself made his escape to the far distant strongholds of Ethiopia.

Like his royal predecessors, Nekht-neb-ef indulged in a passion for obelisks. A monument of this kind, constructed for himself, but without inscription, was taken possession of by Ptolemy Philadelphus, and was set up at Alexandria as a decoration of the tomb of the wife of the latter, Arsinoe. This obelisk was subsequently conveyed to Rome at the

\* , nekht-neb-ef.

command of Augustus Cæsar, by Maximus, prefect of Egypt, in the tenth year before the Christian era; and its pyramidion was cut off with the intention of supplying its place with a gilded summit; the latter intention, however, has never been accomplished. It was originally one of the pair, both uninscribed, and both without pyramidion, which were set up before the mausoleum of Augustus in the Campus Martius; and was subsequently placed by Sixtus V behind the church of St. Maria Maggiore, in 1587. The fellow obelisk is the one now standing in the Piazza Quirinale, on the Monte Cavallo.

Ptolemy Philadelphus had set the example, therefore, of adorning a tomb with obelisks, an example which was subsequently followed by Hadrian, when he erected obelisks at Antinopolis to adorn the tomb of his favourite, Antinous. The date of these obelisks was 131 A.D. A few years later, one of these obelisks was removed to Rome and erected in the Piazza Barberini, on the Monte Pincio, where it shared the fate of the rest of the Roman obelisks, being thrown down and buried, until in 1822 it was recovered and set up by Pope Pius VII. The fellow obelisk probably lies hidden amidst the ruins of Antinopolis, and may some day be found as a witness of the tomb of Antinous.

Nekht-neb-ef reigned for a period of thirteen years, and the conclusion of the government of Egypt by the native Pharaohs, bears the probable date of the year 345 before the Christian era. Nevertheless, so late as the reign of Ptolemy Epiphanes, only two hundred years before the Christian era, that monarch had occasion to suppress the pretensions of two native claimants, Harmachis and Ankhtu, who exercised at that time independent sovereignty in Middle Egypt; while similar encroachments had been

made at Lycopolis, in Lower Egypt. There was, indeed, current at this time a book of prophetic writings\* resembling in style the Books of Ezekiel and Jeremiah, which was much favoured by the native priesthood: and in which was foretold that, after Harmachis and Ankhtu, "the god Harsefi will create the chief who is to come: he will be a man of Ethiopia, who shall follow the nations of the Greeks."

The Egyptians had been impelled to act on the defensive against the encroachments of the Persians for a period of nearly two centuries; but now the retreat of Nekht-neb-ef had left Egypt entirely in the hands of the latter. The thirty-first dynasty was a second Persian dynasty, represented by the names of Artaxerxes III or Ochus, Arsanes, and Darius III, who retained their hold on the country for twenty-six years. Then came the conflict between Alexander the Great and Darius III, which resulted in the total overthrow of the Persians, and the transfer of Egypt to Greek dominion, under the sceptre of Alexander the Great. This event took place in the year 332 B.C. Then the Greeks held possession of the country for 300 years, until they were conquered by the Roman Emperor, Augustus Cæsar, in the thirtieth year before the Christian era. Finally, the dismemberment of the Roman Empire led to another invasion of the Persians, who were defeated by the Mahomedans under Amr Ebn el Asi; and from that time down to the present, Egypt has continued under Mahomedan rule. The ascendancy of the Romans lasted for 668 years, and the subjection of Egypt by the Mahomedans bears date the year of our Lord 638.

\* See M. E. Revillout's articles on *The Demotic Chronicle of Paris* *Revue Egyptologique*, 1880-81.

## APPENDIX.

TABLE OF DYNASTIES AND PHARAOKHS; THE NUMBERS, AS FAR AS THEY GO, ARE THOSE OF THE ABVDOS LIST.

1ST DYNASTY; Thinis; about 4000 B.C.

1. Mena.	5. Hesepti.
2. Teta.	6. Meriba.
3. Ateth.	7. Semempses.
4. Ata.	8. Quebeh.

IIIND DYNASTY; Thinis.

9. Betau.	12. Uatnes.
10. Kakau.	13. Senta.
11. Baenneter.	

IIIIRD DYNASTY; Memphis.

14. Tati.	18. Setes.
15. Nebka.	19. Neferkara.
16. Sersa.	20. Senefera.
17. Teta.	

IVTH DYNASTY; Memphis.

21. Khufa.	24. Menkaura.
22. Tetefra.	25. Aseskaf.
23. Khafra	

VTH DYNASTY; Memphis.

26. Userkaf.	31. Menkauhor.
27. Sehura.	32. Tetkara.
28. Kaka.	33. Unas.
29. Neferarkara.	Ahtes.
30. Userenna.	Akauhor.

## VITH DYNASTY ; Elephantinis.

34. Teta.	38. Neferkara.
35. Userkara Ati.	39. Merenna Tetemsaf.
36. Merira Pepi.	40. Neterkara (Nitocris).
37. Merenna Mentuhotep.	

## VIIITH AND VIIIITH DYNASTIES ; Memphis.

41. Menkara.	49. Neferkara Terrel.
42. Neferkara.	50. Neferkahor.
43. Neferkara Nebi.	51. Neferkara Pepi Sench.
44. Tetkara Shema.	52. Seneferka Annu.
45. Neferkara Khentub.	53. . . . Kaura.
46. Merenhor.	54. Neferkaura.
47. Seneferka.	55. Neferkauhor.
48. Enkara.	56. Neferarkara.

## IXTH DYNASTY ; Heracleopolis.

No names of the Pharaohs survive.

## XTH AND XIITH DYNASTIES ; Heracleopolis ; Thebes.

Antef.
Mentuhotep.
57. Nebkherra.
58. Sankhkara.

## XIIITH DYNASTY ; Thebes.

59. Amenemhat I.	63. Usertesen III.
60. Usertesen I.	64. Amenemhat III.
61. Amenemhat II.	65. Amenemhat IV.
62. Usertesen II.	Sebeknefrura, queen.

## XIIIITH DYNASTY ; Thebes.

Sebekhotep ; seven Pharaohs of this name.  
Smenkhkara.

## XIVTH DYNASTY ; Xoïs.

Seventy-six kings, ruling 184 years (Manetho).

# XVTH DYNASTY ; Hyksos or Shepherd Kings ; Tanis, and Memphis.

Salatis.  
Beon.  
Apakhnas.

Apophis.  
Jonias.  
Assis.

## XVITH DYNASTY ; Hyksos.

Ten Hyksos, or Shepherd Kings, amongst whom was Nubti.

## XVIIITH DYNASTY.

Three Hyksos Kings, whose names have survived.

Setaapenti.  
Setnebti.  
Apepi.

*Patriot Chiefs ; Thebes.*

Seckenra Taa, three in number.

## XVIIIITH DYNASTY ; Thebes.

66. Aahmes I.  
67. Amenhotep I.  
68. Thothmes I.  
Hatasu.  
69. Thothmes II.  
70. Thothmes III.  
71. Amenhotep II.

72. Thothmes IV.  
73. Amenhotep III.  
Amenhotep IV.  
Sa-a-nekht.  
Tutankhamen.  
Ai.  
74. Horemheb.

## XIXTH DYNASTY ; Thebes.

75. Rameses I.  
76. Seti I.  
77. Rameses II.  
Merenptah I.

Seti II, Merenptah II.  
Amenmeses.  
Siptah.  
Setnekh.

## XXTH DYNASTY ; Thebes.

Rameses III to Rameses XIII.

## XXIST DYNASTY ; Priest Kings. Thebes and Tanis.

Herhor.  
Pinotem I and II.  
Pisebkhan I and II.



XXII<sup>ND</sup> DYNASTY ; First Assyrian Dynasty ; Bubastis.

Sheshenk I.		Takelath II.
Usaarken I.		Sheshenk III.
Takelath I.		Pimai.
Usaarken II.		Sheshenk IV.
Sheshenk II.		

XXIII<sup>RD</sup> DYNASTY ; Tanis.

Petubast.  
Usaarken.  
Psemaut.

XXIV<sup>TH</sup> DYNASTY ; Sais and Memphis.

Bocchoris.

XXV<sup>TH</sup> DYNASTY ; Ethiopian.

Piankhi.  
Nat Meramen.  
Tithakah.  
Rutamen.

XXVI<sup>TH</sup> DYNASTY ; Sais.

Psemthek I.		Apries or Hophra.
Nekau.		Anasis.
Psemthek II.		Psemthek III.

XXVII<sup>TH</sup> DYNASTY ; First Persian Dynasty.

Cambyses.		Xerxes II.
Darius I.		Sogdianus.
Xerxes I.		Darius II.
Artaxerxes.		

XXVIII<sup>TH</sup> DYNASTY.

Amyrtæus.

XXIX<sup>TH</sup> DYNASTY ; Mendes.

Naifnaurot I or Nephertites.  
Haker or Achoris.  
Psemaut.  
Naifnaurot II.

XXXTH DYNASTY ; Sebennytos.

Nekhthorheb.  
Tether or Teos.  
Nekhtnebef or Nekhtaneb.























XXXIst DYNASTY ; Second Persian Dynasty.

Artaxerxes III or Ochus.  
Arsanes.  
Darius III.


After which follow the Greek and Roman Dynasties.







TABLE OF THE HIEROGLYPHIC CHARACTERS EMPLOYED  
IN THIS WORK.










































The hieroglyph to be explained stands in the first column ; in the second are placed the alphabetical hieroglyphs, which spell the word phonetically ; then follows the word or letter as it would be written in our own language, an explanation of the object represented by the hieroglyph, and, lastly, its signification.

































		<i>Ra</i> ; the sun-god ; he has the head of a hawk surmounted with the sun's disk ; in his hand he bears the sign of life, <i>ankh</i> .
		<i>Amen</i> ; the invisible god, the tutelar deity of Thebes ; two ostrich plumes surmount his crown ; in his hand he bears the hare-headed sceptre, <i>us</i> .
		<i>Ptah</i> ; the creator-god ; the tutelar deity of Memphis ; on his head is a close cap ; the counterpoise of a collar projects behind his neck ; in his hand he bears the sceptre, <i>us</i> .
		<i>us iri</i> ; Osiris, the god of the under-world ; his crown is ornamented on the sides with ostrich feathers.
		<i>Set</i> ; the god Set or Sutekh ; with dog's snout and long ears ; holding in his grasp the symbol of life, <i>ankh</i> .
		<i>thuti</i> ; the ibis-headed god Thuti or Thoth, the god of letters and learning.
		<i>maa</i> ; the goddess of truth and justice, Maa ; crowned with an ostrich feather, and bearing in her hand the sign of life, <i>ankh</i> .
		A seated human figure, with beard, the sign of a god or king ; used as the determinative of a god or king.
		<i>kaa</i> ; figure of a man throwing up his arms in admiration or adoration.
		A kneeling figure in the act of striking with a bludgeon ; signifying, foe, enemy, wicked, malignant.
		<i>her</i> ; a human head ; signifying, the chief.

		<i>ap</i> or <i>tep</i> ; a human head in profile; signifying, the chief, first, or principal; hence ape, or principal city, as applied to Thebes.
or		
		<i>iri</i> ; to make, to produce:  in combination with the hieroglyph  forms the word usiri, or osiris.
		<i>r</i> ; an open mouth, representing the letter <i>r</i> .
		<i>ka</i> ; two uplifted arms; signifying, the double spiritual element or genius of man.
	...	<i>a</i> ; the forearm and hand; one of the forms of the first letter of the alphabet.
	...	<i>a</i> ; a leaf of the water-plant <i>aak</i> or <i>ahi</i> , another form of the letter <i>a</i> .
	...	<i>a</i> ; an eagle; <i>akhoom</i> , coptic; a third form of the letter <i>a</i> .
		<i>nekh</i> ; an arm, clutching with its hand a weapon or staff; signifying, power and force.
		<i>tu</i> ; an arm, with a triangular object standing on the outstretched hand; signifying, to give or place.
		<i>tu</i> ; a triangle or narrow pyramid; representing a gift or offering, or, to give.
	...	<i>t</i> ; a hand; representing the letter <i>t</i> .
	...	<i>b</i> ; the leg; representing the letter <i>b</i> .
		<i>ai</i> ; the leaf of the water plant, <i>ahi</i> , standing for <i>a</i> , mounted on a pair of legs, which imply motion.
		<i>an</i> ; also written <i>nen</i> ; the spherical vase  mounted on human legs, signifying, to carry, lead, or accompany.
	...	<i>n</i> ; a zig-zag line, suggesting the idea (ideograph) of the undulation of water.
		<i>l</i> ; a lion; one of the letters of the alphabet having the Egyptian pronunciation  or <i>r</i> .




































		<i>neb</i> ; a lion with a human head, the sphinx ; symbol of <i>neb</i> , lord or king.
		<i>ha</i> ; the forepart of a lion ; signifying, the forepart, first, principal, or beginning.
		<i>peh</i> ; head of a lion ; representing power, force, dignity.
		<i>am</i> ; haunch of an ox ; the design of an Egyptian scimitar, called <i>khopesh</i> .
		<i>nem</i> ; the foreleg of an ox ; signifying, to adjoin or repeat.
		<i>ba</i> ; a ram ; representing the spirit or soul.
		<i>ba</i> ; a flame issuing from a vase of incense ; representing the spirit or soul.
		<i>ba</i> ; the night-crow, nycticorax ; another form of spirit or soul.
		<i>ba</i> ; a pit or hole.
		<i>hor</i> ; the sparrowhawk ; symbol of the sun-god Horus ; signifying, superior.
		<i>tekh</i> or <i>teâ</i> ; the ibis, symbol of the god Thoth. Thoth is generally represented by the ibis on a stand or perch ; and sometimes  with <i>t</i> and <i>i</i> beneath the perch, which reads Teluti.
		A vulture, standing on the shallow basket, <i>neb</i> , lord ; signifies, lord of the vulture, one of the titles of the Pharaoh.
		<i>neb</i> ; a shallow cup of wickerwork ; signifying, lord.

		<i>khu</i> ; a heron; signifying, clear, lucid, good, excellent.
	...	<i>me</i> ; an owl; representing the letter of the alphabet, <i>m</i> .
		<i>ur</i> ; a swallow; the sign of greatness, power, abundance.
	...	<i>n</i> ; a chicken; representing the vowel <i>n</i> .
		<i>sent</i> ; a goose, plucked and prepared for the spit; signifying, fear or homage.
		<i>sa</i> ; a goose, signifying, son; and with the feminine article  , thus  , daughter. In combination with the sun's disk  , thus  , we have the reading: "son of Ra," or "son of the sun."
		<i>sa</i> ; an egg, signifying, son; but when combined with the feminine article, thus  , daughter.
	...	The uræus serpent, cobra or basilisk; supporter of the hieroglyph  ; stands for lord of the uræ.
	...	<i>f</i> ; the cerastes or horned snake; or may be a slug, which stands for the letter <i>f</i> .
	...	<i>t</i> ; a serpent; representing the letter <i>t</i> .
		<i>an</i> ; a fish; signifying, a valley or mountainous country; the name of a Pharaoh.
		<i>kheper</i> ; the beetle or scarabæus; signifying, being, existence, renovation.
		<i>kheb</i> ; a bee or wasp; representing the northern hemisphere and Lower Egypt.
	...	<i>i</i> ; two leaves of the plant <i>ahi</i> ; representing the vowel <i>i</i> ; a single leaf being <i>a</i> .

		<i>su</i> ; a shoot of a plant, signifying, king; generally combined with <i>t</i> and <i>n</i> , thus:      <i>suten</i> .
		<i>nen</i> ; two twigs of a plant.
		<i>noten</i> ; pod of the acacia fruit; signifying, sweet and grateful.
		<i>ueh</i> or <i>uah</i> ; a kind of date fruit; signifying, to set aside or place an object.
		<i>s</i> ; a miniature garden; representing the letter <i>s</i> or <i>sh</i> .
		<i>khat</i> ; branch of a tree without leaves; signifying, wood.
		<i>mes</i> ; a matrix or mould; signifying, produced of, born of, child of.
		<i>pet</i> ; a kind of canopy; representing the heavens.
	also 	
		<i>her</i> ; high.
		<i>ra</i> ; the sun's disk; the sun.
		<i>kha</i> ; the rising sun with beaming rays appearing above the line of the horizon; signifying, to rise with splendour; likewise, a royal crown or diadem.
		<i>ah</i> ; a half moon, signifying a month; but taken as the hieroglyph of the god Lunus, it is written   <i>aah</i> , with the determinative of a god, and in this sense enters into the formation of the name of the Pharaoh Aahmes.
	also 	<i>ta</i> ; a figure of the earth or terrestrial world.
		<i>seph</i> ; a plan of demarcation of land, probably by irrigating rills.
		<i>mer</i> ; a trough full of water; signifying, love and friendship; hence, the group      <i>beloved of truth, or loving truth.</i>








		<i>s</i> ; a trough for holding water; representing the alphabetical letter <i>s</i> .
		<i>nen</i> ; a circle divided into four segments; signifying, city, town, or country.
		<i>h</i> ; outline of the foundation of a house; representing the letter <i>h</i> .
		<i>an</i> ; a pillar or monument, therefore symbolical of An or On.
		<i>tehlen</i> ; the Egyptian name of the obelisk; symbol of lasting, enduring.
		<i>men</i> ; a pyramid; symbol of firm and enduring; also a determinative.
		<i>let</i> ; a sculptor's stand; a symbol of steadiness and stability; formerly described as a nilometer.
		<i>as</i> and <i>us</i> ; a seat or throne; the hieroglyph of Isis.
	and	
		<i>uter</i> ; a hatchet or axe; signifying god.
		<i>au</i> ; a spear-headed implement; signifying, great.
		<i>ma</i> ; a sickle; representing likewise the letter <i>m</i> .
		<i>hek</i> ; the hooked sceptre or crook; emblem of governor, and implying possession.
		<i>us</i> ; the jackal-headed sceptre, signifying, powerful, mighty, victorious.
		<i>us</i> ; the hare-headed sceptre; or sceptre of beneficence.
		<i>s</i> ; one of the pillars of the back of a chair; standing for the letter <i>s</i> .
		<i>s</i> ; the bolt of a door; standing for the letter <i>s</i> .












	...	<i>ses</i> ; two bolts of a door.
	...	<i>hh</i> or <i>ch</i> ; the Greek $\chi$ ; a sieve.
		<i>th</i> ; a club, the phonetic equivalent of the Greek $\theta$ , or <i>th</i> .
		<i>th</i> ; a bend of rope knotted at both ends, signifying <i>th</i> , the Greek $\theta$ .
		<i>h</i> ; a twisted cord; standing for the letter <i>h</i> .
		<i>u</i> ; a coil of cord; representing the vowel <i>u</i> .
		<i>i</i> ; two oblique lines; standing for the vowel <i>i</i> .
		<i>t</i> ; a hemisphere, representing the letter <i>t</i> , and the definite feminine article.
		<i>p</i> ; a mat of woven papyrus fibre; sometimes written as a simple square; stands for the letter <i>p</i> .
		<i>nefer</i> ; a guitar; representing, beautiful, good, perfect.
		<i>m</i> ; a musical pipe; sometimes described as a hole, representing the letter <i>m</i> .
		<i>men</i> ; a draught board, possibly the crown of a battlemented tower; signifying, firm.
		<i>mer</i> ; a hoe, used for agricultural purposes; signifying, love and friendship.
		<i>setep</i> ; a kind of drill; signifying, elect or chosen.
	...	<i>h</i> or <i>q</i> ; an angle like that of the corner of a building.
		<i>ta</i> ; a club standing on a cup-shaped pedestal, possibly a pestle and mortar.
		<i>neb</i> or <i>nub</i> ; a colander or strainer through which molten metal is falling in drops; the sign for gold.
		<i>heth</i> ; a similar colander crossed by an onion, is the sign of white gold, that is, of silver.
		<i>het</i> ; the figure of an onion; signifying, white, shining, brilliant.




		<i>khenem</i> ; a jug with a handle ; signifying, to unite or attach, as in friendship.
		<i>ab</i> ; a heart-shaped vase ; signifying, the <i>heart</i> .
		<i>ket</i> ; a vase with two handles.
		<i>keb</i> ; a libation vase with water descending from its spout ; signifying, cool, fresh, refreshing.
		<i>nu</i> ; a small spherical vase ; signifying, good or excellent.
About <i>nefer</i> , <i>nefer</i> .		
Abou-Simbel, rock <i>etep</i> ; a stand supporting on its centre a small vase ;		
Abousser, negro <i>pyram</i> signifying, peace and union.		
		<i>k</i> ; a shallow cup with a handle, representing the letter <i>k</i> .
		<i>keb</i> ; a shallow basket with a rhomboid figure on its side ; symbol of a panegyry, a feast, a jubilee.
		<i>tem</i> ; a sledge or dray ; signifying to enclose, shut up or lock up.
		<i>ren</i> ; a royal oval or cartouche ; signifying, a name.
		<i>nef</i> ; a ship's sail, distended with wind ; signifying, breath, wind, respiration.
		<i>ankh</i> ; the crux ansata or looped cross, the symbol of life and living, the sign of life.
		<i>ser</i> ; pair of arms grasping a club ; to expand, to extend, to magnify.
		<i>neb</i> or <i>nub</i> ; as an amulet it stands for <i>ta</i> .
		<i>net</i> ; a form of tie, like a halter ; signifying attachment of friendship or parentage.
		<i>net</i> ; a shuttle, the symbol of the goddess Net, Neit, or Neith.




The most recent Alphabet, that of M. P. Le Page Renouf, is given as follows :—




VOWELS,  *â*,  *a*,  *α*,  or  *i*,  or  *u*.





LABIALS,  *b*,  *p*,  *f*.

LIQUIDS,  or  *m*,  or  *n*,  or  *r*.

PALATALS,  *k*,  *ê*,  *q*.

GUTTURALS,  *h*,  *h*,  *ch* or *kh*, = *χ*.

SIBILANTS,  or  *s*,  *s* = *sh*.

DENTALS,  *t*,  *t*,  *th*, = *θ*,  *l*.

the vowel *i*.

letter *t* and *l*.

The medial letters *b*, *g*, *d*, *s*, are wanting ; *b* is sounded like the letter *v* ; between *l* and *r* there is no distinction of sound.

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